The Pro-

phete Esaye/ translated into
englysshe/ by Ge-
orge Joye

My shepe heare my voyce.
(saith Christe) Joan. x

Euery man that is of ỳ tru-
the heareth the my voy-
ce. Joã. xviij.

Despyse not the doctrine ad
warninge of the Pro-
phete of God.

MAGNIFICENTIA
MDCLXXV

¶ A Prologe into ỳ Prophete Ysaye.

This is the boke of ỳ saynges & actes of ỳ prophete Ysaye: chefist of al propheto/ as tō cerninge ỳ office of ouerseinge/preaching/ & diligent watchinge ouer the congregacion of godes people/ which office is nolesse perelouse then glorious. This is Ysaye so ofte in the euangelists mouthes/ so familiare w' Johan baptist & Paule/ & of sich autorite with Christ/ ỳ he toke this boke & opened it & red ỳ Jwes a lesson therof in their synagoge at Nazareth. Luc. iiij. This boke declarethe howe faithfully Ysaye watched & wayted on his flok/ w' what constancy he warned/ how sharpely he corrected & rebuked & at laste comforted thezagene. This prophete was in lyke troublouse tyme & synfull worlde as we are nowe: when destrucciō & captinite was at hande/ & men wer fled bakwarde frō ỳ true worshype of god to ỳ worshippinge of stockes & stones/ puttinge al their confidence in vtwarde workis & holynes

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inuented of their owne braines: when al was done with pow^r & tyranye/ with ou^t requite/ trwe iugement/ ād good ordre Wherby we may wel see ỹ merciful goodnes of god which in so troublouse and synful a state stered vp (as he dothe nowe) so excellent a witte and so feruent a spirite prophete.

¶ When men ar geuen to synne & luste/ they sette thei al their myndes to disgoyse their selfe/ & so to playe the hypocrites ỹ what so eu^r they do/ it shalbe so kraftely handled/ so coloured/ so paynted ỹ it maye apere well & righteously/ ye & godlely done/ be it neuer so cruel neu^r so Vngodly: ād this their hypocrisy when they entende to staye it moste with superstition & eloquence as with two stronge pyllers (I will not set audacite betwene thē/ for ỹ same hypocrisy is ỹ moste vnshamefaced boldenes) they thorow superstition fayne they godlynes/ & by eloquēce erudicio & knowlege. But agenste this krafty effeminate mockinge monstre (as Isaye paynteth hir) thus stayed on ether

eth² syde/ ỳ goodnes of god hath euer set godlynes & erudiciō/ not this erudicion which is sone puft vp w' ỳ hastye wynde of vaine glorie/ but ỳ which is ĩflāmed w' ỳ soft oyle of charite/ ỳ ỳ godlye lerned might mo² clearly se & pearse thorowe ỳ Vayne Vysare of hypocrysy. Fore wher cā supsticiō hyd hir selfe but godlynes wil finde hir out: & how cānot pasted eloquēce & bolde babling but fear godlye erudicion: ¶ Wherfore/ when it was so ỳ in Ysayes tyme Vyce raigned so sore (but yet thorow ỳ fauoure of hypocrysy it was taught for Vertue) & curiouse fables walked in ỳ stede of goddis worde/ the lorde steredvp this heavenly witte whō he had made before to fighte agenste this wylye effeminate monstre with al hir longe tayle/ thinking it conuenient for ỳ state of ỳ worlde to brīg forth so wel apoynted a prophete agenste so delycate an enymye: which prophete shulonot only fight w' strength/ but also with prudence & polycye/ ỳ ỳ spirit shuldnot wante his aparel/ & ỳ because yn

those dayes men studyed to painte their speache & to coloure their wordes. Wher for his counsel (which cannot be deceaued) toke effect: & this prophete came forth a man right godly/prudēt/cōstāt/ Behement/learned/ientle/welnourtred/& of a singler witte: which so stretched forthe all ỳ powers of his giftes agenst this vilard hypocrysy & effeminate skorner for ỳ poore chirches profite/ỳ his godlynes w^t erudicion/his prudence with humanite/his constancy with vrbanite/his rebukinge with Behemence/altogith^r myght fight in their place ād tyme: so ỳ if thou woldst esteme al the giftes of a prophete with pure iugement/set te Esaye alone: to whose faithful office of preachinge & prophecying god ioyned so excellēt erudicion & grace & gaue hym vnto vs/ vnto vs (I saye) & not only to the people of Iuda. Let vs therfore with thankes heare & reade this godly Prophete diligently/in whom we shal fynde the heavenly & cleare solutions of al q̄stions pertayning to christen religion: here shal

euery

euery ouerseer or preachr plentuously fynd al maner of ryches ye maye make for the edifyinge of Christes flocke: & take awaye siche a bishop from Mosesbokis as Isaye is / & thexample ye he lefte vs to folowe in expoundinge the lawe (the prophetes interprete ye lawe & the newe testamēt expoundeth thē both) & thow shittest vp the lawe and puttest it owte of mynde.

¶ Owte of Isayes schole it pleased god to sende these two lightes / that is to saye Joan baptiste and Paule: hym to ye blinde phary sayes & to their blinde disciples the Jwes / & this to illumyn the gentyls sittinge yet in derkenes. Joan baptiste with oute doute preached many a sermone to many men before thei flocked forth so faste to hym to be baptized confessinge their synnes / but oute of what prophets schole he was sente / the theme and argument of his sermons / the rough rebukinge and sharpe threatening so frely so boldely with oute feare of man of what estate so ever he was playnely

declareth. Sayde he not frely to the pha-
risayes and Saduceys. Mat. iij. For all
they were in so grete opinion and autor-
ite with the people for their vtwarde ho
lynes/sayde he not openly to these hyp-
ocrytes/O ye edders whelpes who sh-
al shewe you the waye to auoyde the v-
engeance to come? And with Paule w-
as there no Prophete so familiare so re-
ady to proue and to confirme his sayin-
ges as was Esaye/as it aperethe in his
pistels & sermons/especially in his pistle
to the Romans. Where yn the nienthe
and tenthe Chapit. When he came vn-
to the callinge of the Gentyles into the
place of the Jwes nowe fallen awaye ād
reiected (whiche callinge of the Genty-
les and fall of the Jwes Esaye sawe ād
prophecyed here moste clearly) how th-
icke (I praye yow) alledged he Esaye be
name brīgīge ī his ful sentences & hol te
stimones garneshinge his pistle w^t thez
as ỳ starres ornowerne ỳ firmamēt: soỳ
it maye be thought he wat^rd not his g-
ardes of eny oth^r prophets ryuers so pl-
entu-

entuously & so ofte/as he dyd of Ysayes swete floudes runninge in them so puerly so plentuously and so swetely. But what nedeth me to remember the seruants when ỳ Master of all broughtyn no prophets testimones so sone as he dyd his prophet Ysays the sonne of Amoz: As when he came to Nazareth whe² he was broughtup & aftyr the custome entred into their Synagoge on the Sabbath daye and rosup to reade his lesson/ there was delyuerde him the boke of Ysaye the prophete as ye maye se Luce.iiij. which he opened and fyndinge this place of Ysaye in the.lxj.chap. redde saynge The spirit of god is with me/for the lorde hathe anoynted me/and sente me to preache his gospel to the poore afflicte & troubled in mynde/to byndup the woundis of thē ỳ ar wounded & cōtrite ī harte/to shewforth delyueraunce to men in captiuite/& to open ỳ preson to men in holde/to publesshe the tyme of grace decreed of the lorde.&cetera. And when he had redde/he shitte the boke and resto

red

red it to ỹ minister of the Synagoge.

And nowe at the laste (the worlde corrupte with the same Idolatrye ād lyke abhominaciō as it was in Isayes tyme & at Christes comynge/ whom therfore ther muste nedes abyde lyke destruccion & captiuite/ if we be not captyue al redye) God of his infinite goodnes hathe restored vs his prophete Isaye speakinge playne englysshe which haue ben locked vp longe in latyne so ỹ the laye mā (I dare saye) vnderstode hym not / nor yet parauenture many that repute thē selfe learned. Nowe maye we reade him for the moste parte gatherige grete fruite with oute eny grete glose/ so ỹ we bringe withe vs a pure harte purged from all carnall affects a skynge vnderstandinge of god by whose spirit it was al spoken: so that we knowlege oure vngodlynes our Idolatrye & false worshipe with our lippes/ our hartes beinge farre frō god which hitherto haue: rendred seare & worship to him after the doctryne and cōmaundemēts of men Isaye. xxix

and

and not aftyr his owne doctryne & precepte/ puttinge our Vayne confidence in our workes leaninge his cõmaundementes Vndone. Also in readinge this heauẽly Prophete/ we muste consyder ẏ we are the spirituall Ysrael & Juda of the sede of Abraham by faith Vnto whom the lawe is geuẽ ād promyses ar made that god wilbe our god allalone sufficient if we be perfite & walke in his wayes Geneß. xvij. Not withstandinge yet ar we aftyr ẏ flesshe the Verye gentyles whõ god of his mercy hath called into the place of the Jwes to be named his people. We muste also remember in readige this boke that Ysaye preacheth to Vs & not to the carnall Ysrael only. It is we that nowe labour in lyke idolatrye ād synne/ let Vs therfore take his warninges ād terrible threateninges Vnto ourselues/ there is now the same god/ ẏ same Christe yesterdaye to daye & the same to continue for euer. Hebre. xiij. the same holy goste the same saviour & that thorowe the same faith/ the same mercy/ iustice/

& iuge-

& iugemēt abydinge vs: the carnall Is-
rael before oth^r nacions was cutte oute
of Abraham: but we by ỳ spirit of elect-
ion throw faith ar cutoute of the stone ỳ
is christe Isay .li. Israel descended into
Egipte there oppressed in harde seruitu-
te: we descende into our owne wayesop-
pressed with synne for the which we are
vnder the daunger of hell & dethe. Isra
el had their passe ouer in the remember-
aunce of their delyuerance out of Egipt
we haue owr lambe christe offred for vs
into a perpetuall memoriall of owr dely
ueraunce frome synne hell & deth. Isra-
el for their vnbelefe was forsaken/bly-
nded/& assayled of the Madiamites/A-
malekts/of ỳ Assyriōs of ỳ Antiochens
& Rhomans/which brente their templ
destroyd their lande & led thē into capt-
iuite: we for our vnbelefe are not withe
out our spirituall Sennacherib/Nabuc-
hodonosor/Antioche/& our Rhomās cō-
tinually fightīge agēst Christ & vs le-
adīg vs into captiuite vnd^r their tradi-
tiōs/burnīge ỳ very tēple of god & dest-

royīng

roying his people. Israel wēte drye shode thorou ꝑ sea/ his enimes drowned: wear ledde suerly thorou ꝑ pereilouse ieoperdes of this iꝑsent & troublouse worlde so ful of persecution/ wherin our Pharao/ this Leuiathā/: his Dragō playeth mocketh & taketh his plesu² for a tyme Isaye .xxvij. but he is nowe in drowninge synking downe to ꝑ botome lyke leade/ kylled w' ꝑ breathe of goddis mouthe/ ꝑ is to saye with his almyghty worde: for nowe is ꝑ daye cū of ꝑ which Isaye thei² speaketh ꝑ ꝑ lorde shal viset this inuicible ꝓpēt Leuiathā w' his harde/ great & mighty swerde/ ꝑ is to saye w' his eu²lastinge worde/ which so mercifully nowe offred vs we do not only receaue but violētly resiste it w' swerde fyer & wat² & w' oth² īnumerable & ītolerable tormēti tes & ignomynes/ Let vs knowlege this greuouse offence cōmitted agēst god/ agīst his worde/ & ꝑ professours therof: we ar al synners & wāte ꝑ prayse (as saith Paule. Rom. iij) ꝑ shuldbe geuē of vs to god/ ꝑ is to saye we wāte ꝑ faith whe²bi

he wolde

he wolde be glorifyed: they prayse & glorifye we God when we beleue ỹ christe is geuen vs to dye for our rightwismakinge as testifyeth paule Roma .iiij. of Abraham/ which made stronge in faith gaue this prayse & honour to god/ assured & persuaded that he ỹ promised hym was able to performe it & cet. In this sentence is Esaye hole: whom to heare faithfully/ to reade frely & diligētly/ to vnderstande truly/ graunte vs our mercyfull fath' which wolde al his electe to be saued & come to the knowlege of ỹ truthe by his spirit of truthe. Amen.

¶ Burne nomore goddis worde: but mēde it where it is not truly translated.

¶ A note/ for the clearer vnderstandinge of the Prophete.

¶ ye muste holde diligently in mynde ỹ storye of these .iiij. kinges in whose dayes Esaye prophecyed/ which storye beginneth at the .xv. Chapiter of the fowerth boke of the kinges where Azarias called here Ozias beganne to raygne & so forthe to ỹ raigne of Josias: rede also

in the

in the seconde boke of Paralipom̄. frome the. xxvj. to the xxviij. chap.

¶ The diuision of this boke accordinge to these. iiij. kinges/ & what was prophecyed in eche of their dayes.

Vnder Ozias/ Ysaye prophecied from ẏ beginninge of his boke vnto the. vj. chap Vnd' Joth̄ he sawe ẏ visiō of ẏ. vj. cap. Vnd' Ahaz he prophecied frō the ende of ẏ sixte vnto the ende of the. viij. cap. Vnder Ezechias he spake frō the. viij. vnto the. xl. chapiter. The reste vnto the ende of the boke we haue no certayntye whether he spake it Vnd' Ezechias or in Manasses dayes his successou' But this is certayne that from the. xl. cap. vnto the. xliv. he prophecieth ẏ storye of kinge Cyrus ād the deliueraunce out of ẏ captiuite of Babylon/ & from the. xliv. vnto ẏ bokis ende/ he prophecieth clearly with out eny figure of Christe & of his chirche/ notwithstondinge yet Vnd' ẏ forsayde kiges he mixte his sayinges w' many clea' prophecyingis of Christe and his kingdome.

¶ The title of this boke.

¶ The vision or

Prophecy of Esaye/the sonne of Amoz: which he prophecyed vpon Juda & Hierusalem/in the dayes of Ozias/Jotha/Ahaz/Ezechias/kinges of Juda.

¶ The firste Chapiter.

HEare heaven/and listen erthe: for it is the Lorde that speaketh. Childerne haue I noureshted vp and promoted/and they haue despyghtfully rebelled agēste me. The vnreasonable oxe knoweth his owener: & the very asse his masters stall: but Israel is vnsensible/my people is without Vnderstandynge. Oh synfull nacion/a nacion laden with wikednes/a myschevous generacion/pestelent childrey. The very Lorde haue thei forlakē/ & euen hym that chose & made holy Israel haue thei prouoked to anger/ & are fled backwarde. with

de. withe what plage more shall I them smyte you: sith the more ye are correkt ye worse ye are. All your heads ake & euery harte is ful syk: from toppe to toe is ther not an hole place in all your bodye All are woundes/ runninge sores/ ful of botches & blaynes/ which noman maye clense or bynd plaster to/ nor yet sowple with eny oyntement. your regiō is desolate/ your cites are brent vp with fyer/ your lande before your eyes a strāge natiō devowerth: It is wasted lyk as with a cruel hoste. And ye daughter of Zion is lefte a lone lyk an hovelin a vyne yarde / lyke a skoulke lodge in tyme of warre/ and lyke a beseged cyte. And except ye lorde of powers had saued vs a fewe reamnāuntes/ we had bē lyke Sodome and Gomorre. Heare therfore the worde of the Lorde ye prynces of Sodome: And thou people of Gomorre/ take hede to the lawe of owre God sayinge thus: what haue I to do with power so manyfolde and so ofte offeringes and sacrifices? I abhorre powet brente we-

thers:

hers: I am ful of the kidneſe of power
ſatte beaſtes/the bloude of oxen/ of lā-
bes and gotes thei yrke me. Whē ye co-
me to ſe my face/who requyreth theſe of
feriges at your handes? Is this ȳ waie
to trede my temple? Offere no moze (I
praye powe) your giftes thus in vayne.
this incēſe is abhominacion to me: your
feſtes of the newe mone/ your Sabbath
dayes/and ſolempne feſtes I maye not
a waye withe: for ful wyked are power
ydle congregacions / power kalendes
and feries my harte hatethe / power fa-
ſtes are all in vayne: I am wery of the-
ſe thinges/and it yrketh me to ſe them.
when ye ſhal ſtretch forth your handes
I wil hyde myne eyes from yawe: And
pray ye never ſo miche yet ſhal I not he-
re powe: for your handes are bathed in
bloude: waſſhe ye & be cleane/ put a wa-
e your yuel thoughtes & croked counſ-
ls oute of my ſighte: ceaſſe to do hurte
ſtudye for equyte: ſeke iuſtice/ delyuer
be oppreſſed/ avenge ȳ pooze fatherleſſe
defende ȳ cauſe of the wedowe. Come

hither (I praye ye) and let me be proued (saithe the Lorde). whey yower synnes were as redde as skarlet/were thei not made as whyte as snowe? And whey thei were as redde as purple/were thei not made as whyte as woll? If ye wil heare and be ruled/shal ye not take your plesure evey of the best frutes of the londe? but if ye wilbe steffe necked/thinke ye not to be devowerde with swerde? Suerly God hath so prompsed with his owne mouthe. But howe is it thus come to passe/ that this cite whiche sometyme was faithful/ful of equite in the whiche iustice was exercysed/ hath thus changed hir face lyke an harlet/ and is nowe become a murtherer of hir owne innocēt citesens? Thi syluer is turned into drosse/ Thy wyne is marred withe water/ Thy rulers ar betrayers and bakslyders frome God/ evey felowes vnto theves. All they love giftes/and are sentence sellers: they restore not his righte to the fatherlesse and the wedewes cause comethe neuer at them.

at thē. wherfore/thꝰ saith the lorde god of powers and the myghty forthleader of Israel. Ahlasse/I muste neades ease my mynde and be auenged vpon my aduersares. I shal suerly sette my hande vpon the: & I shal seeth oute thy drosse and trye oute thy pureste/and I shal take awaye all thy leade. Aftyr this shal I restore the thy iuges ād senatours as they were before. And then shalte thow be called the cite of rightwysnes and the faithful towne. Thus shal Zīō nowe redemed frome captiuite/be accustomed with equite and excercised in righteousnes: when the vngodly transgressours and bakslyders frome the Lorde shalbe alto broken and vtterly peresshe And excepte ye be ashamed of your strokes and Idolls in wodes and hilles in whiche ye delighted/and leve your grouves and gardens which ye chose for yowe: ye shalbe lyke okes whose leaves fal a waye/and lyke a garden with oute water. For the glysteringe glorye of these images shalbe turned into stubble

and

and the makers of them into sparkes of fyer: and bothe of them shalbe brente to gither/noman quenchinge them.

The seconde Chapit. the title prefixed

The worde whiche was shewed Vnto Ysaye ỳ sonne of Amoz/ vppon Juda and Jerusalem.

Thus shal it be in the laste dayes. The hill of the house of the Lorde shalbe so prepared and set vp/that it shal apere aboue al the toppes of wother hilles: And then shal there flowe Vnto it all Gentyls/ and infinite folke shal goforth sayinge one to a nother: come & let Vs ascende Vnto the hyll of the lorde/to the house of the god of Jacob/ that he mought teache Vs his wayes/ād that we moughte walke in his pathes: For oute of Zion the lawe shal goforth and the worde of the lorde frome Jerusalem/that he mought be a iuge emonge the Gentyls/ and rule therwith that infinite multitude. And then a none shal thei cause their swerdes to be smytey into matoks and coultres/ and their spea-

eir speares into sythes and sykels: For the one nacion shal no more lifte vp swerde agenste the other/nether shal they enymore exercyse them selfe into batayle. And nowe speake I vnto the (o house of Jacob). Come neare (I praye yowe) that we moughte walke togither in the light of the Lorde. But wherfore do I bidde the (o thow vnhappye house of Jacob) seinge ẏ thou with thy people ar now fledbacke frō ẏ Lorde: for ye are far worse then power elders both in soth saīgs aftyr ẏ maner of ẏ palestyns/ in calkynge of mennes birthes ye passe evē ẏ very haithē: for as sone as your lande abounded in goolde & syluer/ & ye knewe non ende of your tresure/ as sone as it was repleneshed with horsemē & charietes: a none was it ful of Idolles & ymages/ evē ẏ workes of your owne hādes which ye made with your owne fingers: ye/ & ye worshipte thē: but doiste thou (o mā) fal downe beforꝛ these Idoles & worshipest thē: ye/ & ẏ so superstitiously/ so stefly/ ẏ no thīge may plucke ẏ

frome them: Gete the hence quikly / go hyde the in the rockes of stone / runne into the chynnes of the erthe frome the sight of the fearful iuge and frome the brightnes of his maiestye: whiche castteh downe the highe lokes of the proude men and layethe the stowte ful lowe / which shalbe alone aboue al exalted so mightely in the daye of vengeaunce takinge. For that daye of the lorde of powers shal take vengeaunce vpon al pryde & stowtenes / vpon al elacion & oppression: It shal reache vnto the highe Ceders of Libani and vnto the steffe okes of Basan / it shal mete with al the highe mountayns and hylles / and shal come by all the hyghe towers / and vnto every wall of defence / it shal stretche vnto all the shippes of the sea & vnto what so euer is goodly and plesaunte to be holde: & shal thrust downe the proude countenaunce of man / & shal laye ful lowe his highe lokes. For the lorde alone shal haue the victorye in that daye.

And the Idoles shalbe vtterly destroyed.

yed. Wey shal krepe into dẽnes of stone & into the chynnes of the erthe from the face of the fearful iuge/ & frome the brightnes of his maiestye / when he shal prepare him to come & smyte the erthe. Then then shal mã castawaye his goolden goddes & images of syluer which he had made hym to worshipe thẽ: then shal he caste thẽ to molles & backes that he myght the more spedely runne into these haues of stone to hyde hym selfe in the rockes frome the face of the fearful iuge/and frome the glorye of his maiestye: when he shal prepare him selfe to come & smyte the erthe. Cap. iij

YE canne wel beware & avoyde an haastye malencoly man: whiche dothe all thige in a gare she furye Se then ye take here goode hede: for it is ỹ lorde god of powrs that is nowe angrye/ & wil take a waye frome Ierusalẽ & Iuda all substance ãd strength/ almaner of sustenaunce both of meate & drike/capytayne and souldier/ iuge & Prophete/the sage wyse & senatorꝭ/ petye capitaines

pytaynes and men in authorite / lawy-
ers and learned/masters of workes ād
orators. And I shal set babes (saith ẏ
lorde) to be your princes/and wylye eff-
eminate skorners shalbe your rulers.
And the people shal do wronge and vio
lence one to a noth' / even neghboure a-
genste neghboure: the boye shal counte-
ōll the sage/and the knave the noble.
Every mā shal set holde on his brother
which is of his fathers famylye saying
thou haste a good cote thow shalte be o-
wer capytayne/ for thow maiste abyde
this hevye bronte: then shall he a non
swere and saye: I cannot remedie it/for
in my nowne house is ther nether mea-
te nor moneye: make not me then ẏ he-
ad of the people: for Jerusalem shal fall
and Juda shal go to wrake/for both th-
eir speach studye/ād thoughtes/all are
agenste the lorde to prouoke the counte-
naunce of his maiestye to anger. The
hevye changing of their chere bewrieth
and betrayeth them: ye thei declare th-
eir owne synne lyke the Sodomytes/

neth'

neth² can theí cloke it. wo be to their lyues/ for grevouse punyshmēt shalbe their rewarde: by which punishment they now thus taught at the laste/ shal saye Blessed ar the rightwyse for they shall eate the frutes of their studye. But contrarywise: wo be to the vngodly ād wykedman which shalbe rewarded accordīge to the worckes of his owne handes.

O my people / ful gredye tyrauntes ād craftye brybers are thy rulers and weake wemen have the in subiection. O my people / thy leaders are deceyvers and leade the oute of ỳ waye/ theí trede oute the steapes of thy fete. The lorde is comeforth to reason the matter/ he is redye to be iuge for the people: for the lorde shal come to trye it by iugement withe the elders and rulers of his people sayinge: ye haue brentevp my vyne yarde: the spoyle of the poore is in your house: wherfore stāpe ye th⁹ downe my people togith²/ ą grynde ye th⁹ togith² ỳ faces of the poore. Euen thus shal the god of pow²s reproue these mē/ saying: because

the

the proude daughters of Zion go with
so forth stretched neckes/ withe so false
wynkinge eyes/and with so wanton &
light behaviour: therfore shal the lorde
clippe the crownes of the daughters of
Zion/and so make bare their beutye in
that daye: and the lorde shal take from
them the beuteful glory of their apparel
their chaynes ād stomachers/their par
telettes / their armelets and burlettes
their costelye broydred clothes both go-
wne and kyrtel / pomaunders / muske
balles and earinges/ringes and frōtel-
lettes set with goolde & perle/their chā
geswith their frockes/their kerchews &
pinnes their glasses & lawndes/fillettes
& hearbendes: And for their swete sav-
ours thei shal haue stynke/for their co-
stiouse girdles they shal go loose/for th-
eir heare broyderd with goolde thei sha-
lbe balde/and for their softe stomachers
thei shal were sacke & hayer: & fore th-
eir fayernes thei shalbe sonne brēte. po-
wer housbondes/even the moste stron-
gest of thē shalbe smyten downe withe

swer-

swerde in batayle. Their gates shall expresse their moorninge & heuynes/& these kareful wemen shal sit vpon the grownde desolate/and then shal seven wemen set holde vpō one man sayinge: what so euer meate ād substaunce we have/we bringe it here all togither to the in commune/so that thou wilt let vs be thy wyves called after thy name to take a waye oure obprobry and calamite.

The fowerth Chapiter.

After this shal there arise that ioyful floureshig budde of the Lorde: and this noble & goodly frute of the erthe shal springe vnto those Israelites which shalescape ād be saued: & the reamnaunte that shalbe lefte salfe in Zion and Ierusalem shalbe called sayntes / euen all those in Ierusalem which are writen emōge the liuinge men. And then when the lorde hathe washed awaye the filthenes of the daughters of Zion/& with the blaste of his hotte vengeaunce hath purged Ierusalem frome bloude: the lorde shal crea-

ſhal create a clowde & ſmoke be daye / & be nighte the brightneo of flaming fyer over every buyldinge of the hill of Zio and over every congregacion rowndabout it / for it ſhalbe defended withe all his gloriouſe mighty power: that it ſhulde be in tyme to come a tabernacle ād a ſhadewinge place be daye frome heate / and alſo a refugye and ſhelter to hyde vs frō tēpeſtes & rayne.

The fyfte Chapiter.

AND nowe therfore wil I ſinge vnto my welbeloued frende a ſonge vppon his vyne yarde. My welbeloued made hym a vyne yarde in a pleſaunte and a plentuouſe ſoyle: whiche he cloſed rownde a boute withe a ſtone walle / and he planted it withe the moſte nobleſte vyne: In the middes of it he ſet vp a tower and made the[1] yn a wynepreſſe: lokinge that it ſhulde make grapes / & it yilded thornes. wherfo[1] nowe O ye citeſens of Ieruſalē & al[y] ar of [y] londe of Iuda / I repoꝛte me vnto yowe / determe yowe betwene me and my vy

my Vyne yarde/what thinge more cou-
lde I haue done to my Vyne yarde wh-
ich I did not to it? And wherfor then(I
lokinge ỳ it shulde haue yilded me gra
pes)hath it brought me forth thornes?
Suerly I shal shewe you therfor what
I wil do to my Vyne yarde. I shal go b-
reke vp hir fense ỳ she maye be robbed ⁊
destroyed: I shal thro downe hyr wall
ỳ she maye be troden downe with men-
nis fete: I shal leve hyr desolate al a lo
ne/noman to cut hyr/nor yet to digge
hyr: She shalbe overgrowne with brey-
ers ⁊ thornes: ⁊ I shal forbyd ỳ clowdes
to geve hyr eny rayne. But yet ỳ Vyne
yarde of ỳ lorde of hostes is the house of
Ysrael/⁊ ỳ mē of Juda ar his goodly p-
lētuous plantes which (when he loked
for iugemēt)lo al was ful of iniquite: w-
hē he loked for equite: lo al was iniurye
⁊ cōplayntes. wo be to yow ỳ ioyne ho-
use to house ād laye felde to felde vntyl
there be no more rome lefte for yowe as
thoghe ye wolde haue ỳ worlde all a lo
ne. But ỳ lorde of pow'rs roundeth me i
myn

myn eare saying: Of these grete and sa-
yer houses be not leste a lone noma dwe-
elling in them: ye/a vyne yarde of .v. a-
kres shal yilde but a fyrkyn of wyne: &
of .xo. bushells of sede shal aryse th-
re. wo be to the haunters of dronkenes
which ryse erly to drinke/cotinuinge in
it tyl nighte beig hot with wyne: in wh
ose bankets there are harpes and lutes
taberet & pype washed with wyne. but
in the meane tyme / the very worke of
the lorde thei beholde not/nether con-
syder thei what his hades haue made. Be
cause therfore that my people hath no
knowledge/thei ar sone brought into ca-
ptiuite / their nobles are made thynne
with honger/and the proude multitude
peresheth for thirste: And for this cause
the helles haue opened their vnsaciable
throtes and their mouthes gape be yen-
de mesure/ that thither mought descen-
de pryde/pompe/riches/ and al that are
addicte to these vices. Thus is man pl-
ucked downe/the stowte stoupeth / and
highe lokes are abated: but the Lorde o

powere

powers and the holy god is exalted and
ſtablesshed into a glorioufe exẽple of eq-
uite and right wiſnes/that the poore lã-
bes might be fed of the thinge apoynted
thez/ and the ſtourdy ſtrayge rammes
mought go graze vppon the bareyn deſer
te. Wo be vnto theſe vayne ſkorners w-
hich drawe vnto them ſelfe wykednes
(as ye wolde ſaye) with a lyne: ad pluk
ſynne alſo to them even with carte rop-
es: in whoſe mouthes are al wayes the
ſe ſayinges/let hym worke on faſte/th-
at we might once ſe it/ let the mynde of
Yſraels holy maker come to paſſe ad be
once preſente that we myght once kno-
we it. Wo be vnto them that ſaye that
thing to be evel which thei knowe to be
good/and that to be good which they k-
nowe to be evel: which reken derknes to
be light/and the lighte to be derknes/ t
that at is bitter/they ſaye is ſwete/ ad
ſwete to be bitter. Wo be to thez that ar
wyſe in their owne eyes/ and haue vn-
derſtandinge in their owne iugemente.
Wo be vnto theſe grete drinkers of wy-

ne / and to men hardye to receyue dron-
kenes: which absolue ỳ wiked for gifte
and condempne the iuste for his right-
wisnes: wherfore lyke as ỳ tonge of the
fyer licketh yn the stubble / and as the
flame consumethe the strawe: even so
their rote putrifyed / the flow' of them
shal vaynesshe a waye lyke duste whi-
ch contempne the lawe of the lorde of po
wers / and despyse the worde of hym th-
at maketh holye Ysrael: wherfore ỳ w-
rathe of the lorde is kyndled agenste his
people / and he hath turned his hande to
smyte them / that these hilles mought
tremble / and theire karcasses mought
lye stinkinge lyke dongehilles in the hi-
ghe wayes. And yet after al this shal
he nothinge abate his wrathe / but sh-
al yet farther stretche forth his hande /
& shal geve a token to the straunge nac-
ion a farreof / whistelinge thē frome the
farthieste partes of the erthe: & lo / thei
shal come a none / & that swyftlye: Th-
ere is not one wearye or faynte emonge
them / not one of them drowsye or sleap-
ye / their

e/ their girdles a boute their raynes t-
ei do not once slak / nor yet vnlose the
atchets of their shoes / their arows are
sharpe and their bowes redye bente / th-
eir horse howves shode as sharpe as fl-
yntes / and the wheles of their charye-
ts turninge lyke a whirlewinde. Th-
is nacion roreth lyke a lyon / and gren-
neth lyke the lyons whelpes / they sh-
al grenne and snatche vp their proye /
nether shal there be one that maye esca
pe / nor yet eny that maye delyuer them
Thei shal grenne vpon the people of Is
rael at ỹ tyme like a fyerce sea . Then
if we beholde the erthe / lo / all shalbe de-
rkenes / and no refugye . If we beholde
the starres: lo / they shalbe derkened in-
to ower hevynes with oute hope. Ch. vi

In the yeare in the whiche Ozias
the kynge dyed: I see the Lorde
sittinge in an highe seate all a-
boue / and the trayne of his robe filled ỹ
temple. And the Seraphims apered a-
bove ouer him / and eche of them had si-
ye winges: with two of their wīges th-

ei kouerde their faces / & with two thei
kouerde their fete/and withe the tothe
two they flewe/and they kryed to eche
other sayinge: Holy/holy/ holy is ỳ lor
de of powers : all the erthe be fulfylled
with his gloriouse maiestye : ye and the
postes with their windowes were mou-
ed at the voyce of these angels krynge
& ỳ same house was ful of smoke: then
sayde I/ Ah lasse/ for I was a stonned
in asmych as I me selfe beynge a man
hauynge polluted lippes / and conuers-
aunte withe people hauinge also pollu-
ted lippes/ yet not withstandinge/ had
sene with my eyes a kinge/even the lor-
de of powers . Then one of the Sera-
hims flwe vnto me bringinge a quicke
cole taken frome the alter with a payer
of tonges: and he touched my lippes sa-
ynge these wordes: behold / as sone as
this cole hath touched thi lippes thy in
iquite is gone/and thy sinne is purged.
Farthermore I harde the voice of the
lorde takinge aduysimente on this ma-
ner: whome shal I sende? Or who shal

go on

go on ower message: And they answerde Ysa: lo/here at your plesure to sende me And he sayde: Go thy wayes and saye vnto this people/ye shal heare verely/ and yet shal ye not vnderstonde/ and ye shal see playnly/but yet shal ye not knowe: Make grosse and fatte the hartes of this people/make thicke their eares/ and kover their eyes/leste thei see with their eyes/or heare with their eares/or vnderstande with their hartes ād so be conuerted and saued. And here Ysa begane to speake for them sayinge: howe longe my lorde: Vntil the cytes (sayde he) be destitute their dwellers/ & not a man lefte in the houses/ and the grownde be layed voyde: For ful farre shal the lorde baneshe the men / and there shalbe grete destructiō in the londe: but yet shall there be lefte a tythe in it to returne a gene / so that their pasture shalbe restored: and as their okes and lyne trees caste of their frutes/even so shal that holy seade shoteforth frutefully emonge them.

The seventh Chapiter.

THen was it so/that in the raigne of Ahaz ỹ sonne of Iotham the sonne of Ozias kinge of Iuda: Rezin the kinge of Aram and Phecka the sonne of Romelie kinge of Israel ascended to Ierusalem to laye sege agenste it: whiche at that tyme they myght not wynne: & then tolde they the house of Dauid that the Syryons wer confederde with Ephraim/ which tydynges made Ahaz with the house of Dauid to trẽble lyke trees in the wode sinpteyn with wynde. wherfo' the lorde sayde vnto Isaye. Haue done and get the forthe with thy sonne Iasus whiche is lefte the/ and mete Ahaz at ỹ heade of the over pole in the waye towerde the fullers felde/ and saye vnto hym. Se ỹ thou be still & feare not/ let not thy harte melte at these two tayles with theyr smokynge fyerbrandes / that is to saye at the furye of Rezin kynge of the Syrions/ and of the sonne of Romelye because the Syrions/ Ephraim/ and Romelis sonne haue thus myschevously cou

nsell

nselde and conspyred agenste the / sayn-
ge. We will goup into Juda and scour-
ge them and translate them vnto vs /
and we shal sette the sonne of Tabal to
be kinge ouer them: For even thus say-
th the lorde: This thinge shall not tyse
nor come to passe: but Damascus shal-
be ỳ head of Syria / & Rezin shalbe ỳ he-
ad of Damasc9: & ast yr. 65. yeares / Eph-
rai karyed awaye shal nomore be ỳ peo-
ple: although now Samarya be head of
Ephraim / ād ỳ sonne of Romelye ỳ he-
ade of Samaria: If ye beleve not / powe
are but gone to. And besydis thys / the
Lorde commaunded hym to saye th9 al-
so vnto Ahaz. Aske the some token of ỳ
Lorde thy God / whether it be frome ỳ
deapest benethe or frome the hygheste a-
bove. And Ahaz answerde: I wil not a-
ske / nether will I tempte the Lorde. W-
herfore he sayde. Heare then ye house of
Dauid / is it not enough for powe to ve-
ye men / but ye must wearye my god to:
The lorde therfore his owne selfe shall
geve pow a tokē. Beholde / a mayde sh-

albe with chylde and bringeforth a sonne and she shall call his name Immanuel. Boter and honey shal he eate Until he can eschewe yuel and chose good: notwithstandynge before this childe be thy wayen/thy londe shalbe desolated/for ỳ which thou arte so a frayde of their two kinges. ye the lorde shal bringe both vpon thé/and vpon thy people/and vpon thy fathers house/siche dayes as haue not ben sene frome the departinge of Ephraym from Juda: that is to saye/he shal bringe vpon yowe the kynge of the Assyrions: ffor the tyme shal come that the lorde shal whystle for a flye whiche dwelleth beyende the flowde of Egypte & for bees which ar in the lande of the Assyrions/which shal come all hole togither and besege the even with yn thy drye dykes at the kaves with in the rockes/in every wode/& at euery stertinge hole. ye in that tyme/the Lorde shall shaue the with a raser/he shal hyer a raser beyende the flowde Euphrates/even the kynge of the Assyrions: and he

shal

ſhal ſhaveof the heares of thy heade & fete/and even thy Verye berde ſhall he wype of:then ſhal the tyme come that a man ſhal lyue with a kowe ād tway ewes/and for the plentye of mylke eate boter : for yet ſhal every on lefte in the myddes of the lande eate boter and honey/and yet in thoſe dayes a Vyne yarde of a thouſand Vynes bought for more then a thouſand penys ſhal be turned into bryers and thornes: ffor the kinge of the Aſſyrions ſhal not come hither armed ſo thicke withe bowe and arows as the bryers and thornes ſhall ſtande over al this region:Alſo euery frutefull hill which was wonte to be delved and ploughed/then ſhal not a man come to them for feare of thornes & bryers / but ſhal ſerue to put yn heardes/ād beaſtes to graze yn. The aight Chapiter.

And then ſayde the Lorde agene to me:take the a grete rolle ād wryte yn it withe a pen lyke a man Maherſchalal haſchbaz which ys to ſaye/ haſte the to robbe/ſpede the

de the to spoyle. Then I toke me certayne faithfull witneses / Vry the preste & Zachary the sonne of Barachy: and came Vnto a prophetise which had now conceyued and brought forth a sonne: & the Lorde spake Vnto me. Geve hym this name: hastye robber gredy spoyler: for before thys chylde can call Dadye & Mamye he shal bare away the riches of Damasce and the proye of Samarye / yn ye sight of the kynge of Assyrye. And agene the Lorde spake Vnto me these wordes. For asmych as this people abhorreth the waters of Siloah that flowe so still / and hathe rather plesure in thys kynge Rezin and in the sonne of Romely: Lo / the lorde therfore shal let the grete myghtye flowdis breke in Vpon them / that is to saye the kinge of the Assyrions withe all his power: whiche shal aryse every where a bove their ryuers and run over all their bankes dryuynge into Juda / redowndynge and swellyngevp even to theyr throtes: And the tyme shal come that the spreadinge

a brode of their winges shal kover the
breadeth of thy lande/ O Immanuel.
Get ye togither/ ye people into counsel/
and all ye of the farthest partes of the
lande caste power heades togither/ ha-
ste ye togither to take counsell: and yet
shall all togither be ynbayne. Conclu-
de ye vpon eny thynge/ and yet shall it
not come to passe/ excepte Immanuel.
Thus then sayd the Lorde vnto me ta-
kynge me by the hande lyke a guyde &
nourteringe me that I shulde not go in
the waye of this people saynge. Breke
not power myndes aboute eny confede-
ration with other for eny helpe: for alt-
houghe this people speaketh of nothinge
but of coniurations and confederati-
ons: yet let them not fraye yow: but sa-
nctifie yowe the Lorde of powers: hi fe-
are/ hym dreade ye: for it is he that is ỳ
very holymakynge and the stomblyn-
ge stone also: even a rocke to fal at/ sna-
re and net to ether of ỳ houses/ that is
to saye to Israel/ and to them that dw-
elt aboute Jerusalem: and many shall
stomble

stomble at hym/they shall fall/they sh-
albe broken/they shalbe trapt and tak-
en. Nowe(sayth the Lorde)rollvp thys
testemony/and sealevp the lawe withe
my disciples. Nowe shal I loke for the
lorde(saith Ysaye)whiche hath hyd his
face frome the house of Jacob/and I sh-
al truste yn hym/both I me selfe and ỳ
seruantes whom the Lorde hath geven
me to be a miracle and woundre yn Isr-
ael for the lorde of powers plesure that
dwelleth yn the mounte Zion. And w-
hen men shall saye to yowe(O my chil-
derne and disciples of the lorde) aske co-
unsell of the Pythonyts and soth sayers
of sorcerers and charmers: then answe-
re yowe saynge: do not euery nacion as-
ke counsel and knowledge of theyr ow-
ne goddes? shal they then aske of ỳ de-
de to know thinges concerninge the ly-
uinge? gete ye to the lawe and to godd-
es testymones: for who so ever speaketh
not after these wordes they ar not of ỳ
morninge lyght. If a man be negligent
and dyspyse the lawe / he smyteth hym

selfe

selfe agenste a rok and faileth of his po-
rpose/ and when he thus failethe of his
porpose / he shalbe angrie & so fret hym
selfe that he shal curse his kynge & his
god. And when he shal loke ether vp-
warde or downwarde to the grownde:
lo/all are full of anguy she derknes and
tribulacion floteringe aboute hym wi-
th the clowdes of erroure whiche shall
not be taken from him that is thus gr-
evously tangled in anguisshe.(as it ha-
ue bene sene of late in the lande of Zab-
ulon & in the lande of Neptalim)Ch.ix

Erste ỳ londe was ridde of Za- 4.Re.15
bulon ād Neptalim: but at laste
it shalbe right greuously scourg-
ed: The londe of Zabulon and Nepta-
lim laye by the waye frome over Jord-
an to the sea/thorow Galile wherupon
then bordred the gentyls / the folke th-
at walked in derkenes/which shal see a
grete lyght/and over them dwelling in
the region of ỳ dedly shadewe light sh-
al springe:thou shalt multiplye the gē-
tyls/& shalt thou not therwith also ma-

gnifye

gnifye gladnes: thei shalbe glad with ỳ as men reioyse in their reapige & as mē hauinge victory/reioyse in deuyding of their proie. For ỳ hevye yoke of ỳ gentyls/ and the burden of their shulders/ & the powr of their tyrauntes/ thou shalte breke eu̇ as thou once delyuerdst thy people frome the tyranye of the Madianites: ye/ & al violente roberye/al hastye insurreccion / and al cruel bloud shed shal fead the fyer: For a chylde shalbe borne for vs/ and a sonne shalbe geuen vs/ vppon whese shulders / Empery and the gouernaunce shalbe put/and he shalbe called the meruelous counseler/ the myghtye God/the father everlastinge/the prince of peace: this kinge shall neuer haue ende in encresinge his Empery & yet shal he therwith noury she peace/ sittinge in the seat regall of Dauid/ ād in his kingdome/ to mayntayne it in equyte & rightwysnes frome thence into euerlastinge: the zele of ỳ lorde of powers shal bringe this to passe. The lorde sente a worde into Jacob and it fell into Is-

Jud. vij

o Ysrael: which all the people shal kn-
ow/euen Ephraim & the citesens of Sa-
marye although yet of a prowde har-
te thei saye thus: Ower buldiges of br-
icke are smyttē downe/but we shal bu-
ylde thē agene with fower squared sto-
nes: ower houses of wildefigtrees ar bz-
oken downe/but we shal restoze thē bu-
ylded with Cedze trees: wherfoze ẏ loz-
de shal stere vp Resin with other enem-
es vpon thez: whom he shal so dispose &
ordze that Syrus shal come yn vpon ẏ
fronte of Ysrael/and the palestines shal
come in on their backes ād devower th-
em with open mouthe: and yet foz al th-
is shal he not swage his wrath/but sh-
al yet stretche fozth his hande: foz neth-
er the people returneth vnto hym that
plaged them/noz yet seke thei the lozde
of powers. wherfore ẏ lozde shal kutof
from Ysrael both toppe and tayle bzau-
nche and bande al at once/by the toppe
vnderstande thou the aldermā and him
ẏ beareth the rule/by ẏ tayle vnderstande
thou the prophete that preachethe lyes

For

ffor they whiche preache this people t
be happye or blessed/are deceyuers / an
they that are thoughte happye emonge
them are the moste nyghest their destr
uction. Wherfore the Lorde delighteth
not in their yongons and is Vnmercifu
Vnto the fatherles and to their wede
ws/ for thei ar al hypocryts and kursed
and thei al speake folishnes: and yet for
all this shall he not swage his wrathe
but stretche stil forth his hande: ffor th
eir Vngodlynes burneth lyke fyer whi
ch is noureshed with brambles and th
ornes/and the smoke of their pryde flee
thforth lyke ẏ smoke of fyer that is fal
len emonge thycke bryers: wherfore the
lande shalbe brente in the wrathe of the
lorde of powers/ ād the people shall fede
the fyer: for noman shal spare a nother.
And if eny man turne hym on his righ
thande/ he shal starue for honger/and i
he turne hym on his lefte hande to eate
yet shal he fynde no fode/every man sh
al eate the brawne of his owne armes.
Manasse shal eate Ephraim and Ep-

Ephraim

hraim Manasse/ ād then shal these to-
gith' also eate Iuda. And yet for al this shal he not swage his wrathe but stretch stylle forth hys hande. Chapi. x.

WO be to yowe that make vngodly lawes/ and set statutes to harde to kepe/ to oppresse the poore in iugement and vtterly to beger my afflicte simple people with stryfe ād lawe/ that the wedewe myght be a proye for yow/ and to robbe the fatherlesse. What then shal ye do in the daye of visitation and destruccion cominge frome a farre: to whome then shall ye flee for helpe? Or where shall ye leave yower glorye for a pledge that ye be not caste into fetters or fall into emonge the slayne? And yet for all this shal he not swage his wrathe but stretche still forthe his hande. Wo be to Assur also the weapen of my wrathe which holdethe the rodde of my indignacion in his hande: for I muste sende hym emonge hypocrytes/ and to people that hathe deserued my Indignacion shal I sende him to robbe

bbe and to spoile thez of al that thei haue / & to stampe them vnder his fete lyke the dyrte in the streates: not withstandinge / yet he himselfe shalnot so consyder ỳ thinge / nether thus thinke it in his harte: but hitherto loketh his harte his luste is to destroye ād to wype awaye with his swerde not a fewe folke / for thus thinketh he sayng with hymselfe: Are not al other kinges and prínces trybutares vnto me: shal not I subdwe to me Calenum as easelye as Charchamim: and as sone take Antioch as I haue Arphad: and Damasc as Samariam: (as who saye) I haue goten by my nowne power these kingdoms in ỳ which Idols & karued images ar worshiped / and can I not then get Ierusalē and Samarye: shall not I be as able to do to Ierusalem and to hir Images as I haue done to Samarye and to hir goddes: Then the tyme shal come (saith ỳ lorde) when I haue fynesshed al my worke in the mounte of Zion and Ierusalem / ỳ I muste vyset and loke vpon this

Joylye bryde and so fortunate a felowe
even vpon the stoute harte of the kynge
of the Assyrions and vpon his hyghe l-
oke: for thus he thinketh of hym selfe: by
my nowne power and wysdome do I t-
hese thinges: for I am wise: yt is y th-
at haue taken awaye ỳ cooستes of ỳ na-
cions and haue spoyled their princes: ād
I lyke a gyaunte haue plucked downe
men sittinge a lofte: and the hostes of ỳ
innumerable people with theyr substa-
unce are al brought into my handes as
egges into a neste: for I haue gatherd to
me euery region of the erthe even as sca
tred egges are gatherd togither into o-
ne place/and there is not one in the me-
ane tyme that dare move his winge / ỳ
dare opey his mouthe or once chatter a
genste me. But (I praye yowe) dothe ỳ
aye glorye agenste hym that vsethe it
to cutte therwith: Or doth ỳ sawe ma-
gnyfye it selfe agenste the drawer there
of: this were as lyke as though the ro-
dde shulde lyftvp hyr selfe agenste hyr
bearer and the staffe exalte it selfe age-

nste the smyter as though it we² no tree: Wherfore the Lorde God of powers shal sende penurye into hys plentuousnes/ād fyer shal krepe in vnder his pow² and waste it: and the lyghte of Israel shalbe his fyer/and Israels sanctuarye shalbe his flame/which shal kyndel and devower his bryers and thornes all one a daye. Also the beutye of his wodes and hilles shalbe vtterly consumed/and in conclusion he hymselfe shalbe lyke a chased vagabonde / and the reaste of his trees lefte in his wodes shal stande so thynne that a chylde maye tel and write them. And then the reamnaunte of Israel and thei that shalbe saued pertayninge to the house of Jacob shal no more cleave to hym as their smyter: but by faithe they shall truste to the Lorde that maketh holy Israel: there shalbut a fewe (I saye) re turne/evē but the reamnaunte of Jacob (I tel powe) shalbe turned to the myghtye god/ ffor althoughe (O Israel) thy people be lyke the sandes of the sea / yet but a fewe of

we of them shalbe turned to hym: ffor ỳ sentence of hym that is ryche in ryghtwysmakinge muste neades stande/wherfore dowtlesse the lorde god of powers shal do this assuerde thinge even in the myddes of all the worlde: ffor thus speaketh the Lorde god of powers: be not afrayde of Assur (my people which dwellest in Zion) for with a rodde Verely shal he smyte the and shal lyftvp his weapen agenste the lyke as somtyme dyd the Egiptions/ but aftyr a lytel space/ ye in lesse then a lytel space the mesure of my indignacion and wrathe for their synnes shalbe fulfilled/ saith the Lorde: for then the Lorde of powers shal stereyppe a scourge agenste them as he dyd once agenste the Madianytes at the rocke of Oreb/ and as he lyftedvp his rodde Vpon the sea/ and shal smyte thē as he smyt the Egyppcions. Then shal his burden be taken frome thy shulders/ād his yoke from thy necke/ and hys yoke shal rotte for fatte. But this Assur Verely shal come yn firste Vnto Aiath/ād

from thense shal he conne into Migron
In Machmas shall he nowmber hys
hoste/there shal he go ouer the foorde &
so turne to Gabaam/then shal Rama
be a frayde/and Gabaa which is called
Saules Gabaa shall flee. The neayn-
ge of their horses shal sownde ouer al ẏ
dawghter of Gallim which shalbe ha-
rde vnto Lais and to lowe Anathot. but
whyles Madmena be a frayde se that
ye citesens of Gebim pluckevp your h-
artes/for this one daye shal he yet tar-
ye in Noba/and from thence shal he tu-
rne his hoste towerd the mounte/ẏ da-
ughter of Zion and to the hyl of Hieru-
salem. But yet beholde/ for the Lorde
god of powers shall cut of this glorious
renowne with grete feare/he shal cutd-
owne the talle men and they that are a
lofte shall come full lowe/ the thorney
places of the wodes shal he smyte dow-
ne with ayes/and the grete hyghe Ce-
der trees shal haue a fall.

The leuenth Chapiter.

But at

But at laste shal the Gryffe come=
forth of the stocke of Jesse and
the floury shinge budde shal sp=
ringe forth of his rote/ which shalbe en=
dued withe the spirit of the Lorde / even
withe the spirit of wysdome/ and of Vn=
derstandinge/ with the spyrit of couns=
el and strength/ the spyrit of knowled=
ge and feare of the Lorde/ and shall ma=
ke hym accepte or of swete savoure in ỹ
feare of the Lorde/ for he shal not Juge
after the face nor reprove after the fa=
me brought Vnto his eares: but shal a=
venge the poore with rightwisnes / & re=
ason for the lowe oppressed of the erthe
with equyte: The erthe shal he smyte
with the rodde of his mouthe/ and wy=
the the Very breath of his lippes shall
he slaye the Vngodly man: for rightwi=
snes shalbe the gyrdele of his loynes/ &
trowthe and faithfulnes shal gyrde a=
boute hys sydes/ that the wolfe myght
dwel and accorde with the lombe/ the le=
oparde lye downe with the gote/ and ly
kewyse the heyfore with the lyon / and

that euery wylde beaste moughte agre with the tame and become so meke that a lytel chylde myght rule them/the kowe and the female beare shal fede togither in one hearde and shall noury shup their yonge togith² in one place/ the lyon shal eate chaffe with the oxe/here ỳ yonge babe shal playe vpon the Serpentes denne/and aftyr that it be weaned/ it shal put his hande into the neste of ỳ venoumse kockatrice. Noman shal hurte or destroye other thorowt al my holy hyll: for ỳ lande shall swymme in ỳ knowledge of the lordis worshipe as it were a sea flowinge ouer all: and then shall it come to passe/that the gentils shal seke this roote of Iesse which standeth up for a signe emonge the folke: ffor his quyet habitation shalbe right glourious e. And then the Lorde shall put to his hande agene to chalenge and to possesse the reamnaunte of his people whome he reserued salfe frome the Assyrions/frome the Egiptions/frome the harde Arabens/frome the yindes/ frome the Elam-

the Elamytes/frome the Chaldes frome the Antiochens/and frome the eylands of the sea/ they shalbe geve a signe to the Gentyls and shal gather togither the scaterde men of Ysrael/& bringe togither also the dispersed of Juda frome the fower quarters of the erthe/ Ephraim shalbe eased of hir hateful aduersaries/and the enymes of Juda shalbe clene wyped a waye: Nether shall Ephraim enuye or hate Juda/ nor Juda shall inuade Ephraim/but thei shal flee bothe togither Vpon the shulders of the Palestynes towerde the weste/returninge both togither to robbe the chylderne of the Easte: the Idumies and ꝑ Moabites shalbe at their becke/ād the sonnes of Ammon shal obaye them/ād the Lorde shall stoppe the tonge of the sea of Egipte and shal shake his hande over this flovde with a vehement wynde smytinge hyr seven mouthes so that men maye go over hyr drye shod/and the waye shall lye wyde open for the reamnaunte of his people which were saued

ued frome the Assyrions even as it la-
ye open for Israell when they came vp
frome Egypte/so that they/euery one
of them shal saye thus. Chap.xij.

I Thanke the(Lorde) for thow w-
ast wrathe with me/but thy coun-
tenaunce nowe changed/thou arte
mercyfull and counforteste me. Lo/God
is my savioure/I shal truste in hym/and
shall not feare. For the Lorde god is my
strength and prayse. It is he that wilbe
my refuge. ye shal drawe waters with
grete ioye owte of the welles of ow² sa-
viow²/and shal saye in those dayes. Let
vs geve thankes to the Lorde/let vs
spreade his name/Let vs publesshe his
plesures to the people/and let vs neuer
forget that right highe is his name ey-
alted. Let vs synge vnto the lorde for he
hath done highe thinges that they sh-
ulde be knowne thorowe all the erthe.
Lawghe and be glad frome thy very h-
arte/thou that dwelleste in Zion for ri-
ght grete is thy prynce which maketh
holye Israel. Chap.xiij.

The

The heuy destruction of Babylō whiche Isaye the sonne of Amoz sawe before. Lyfte vp a token to the hill a bove krye to them/ beken yow̄ handes to thez/ that the pryn̄ces might cōvaye theirselues into wythyn the gates. For I (saith the Lorde) shal commaunde my apoynted messageres and cal my mightyons that delight in my maiestye to fyneshe my wrathe. And methought then that I harde a noyse frome the mountaynes lyke the noyse of miche people swellinge and clusteringe togither evē a noyse of men musteringe/ as thoughe the realmes of the gētyles had bē gatherde altogither hauinge the lorde of powers for their capytain/ ād as thoughe thei had come frome farre regions euen frome the extreme partes of the worlde/ ye as thoughe bothe the Lorde himselfe/ his ministers and vessels of his indignaciō shulde haue come to destroye ỳ wholl worlde. Howle ye therfore/ for ful nyghe is the daye of the lorde which shal come vpon vs lyke

lyke a destroyer frome the moste myghtyeste: they shal euery mānes hāde haue the palsaye/and their hartes shal faynte/thei shalbe astonned/holden with anguyshe and dazynges in their heades thei shal haue panges lyk women trauelinge of childe/euery man shalbe a frayde of other ād their chekes shal glowe for shame/for beholde/ ẏ daye of the lorde shall be presente ful of fyarcenes/Indignacion/ wrathe/ anger/ Vntyl their lande be brought into a wyldernes/and synne be castoute of it / for the starres & the planets of heuen shal not geve their lighte. The sonne shalbe quenched in his Vprysing/& ẏ mone shal with drawe hyr lighte. I shal (saith ẏ lorde) loke Vpon the malice of the worlde & shal punyshe the synnes of the Vngodly. I shal abate the pryde of the prowde/ād the wanteyn lustes of tyrants shal I bringe downe. I shal make that a man shal be theyn more precyouse then ẏ pureste golde. ye & that but a Vyle man shal be bet' then a wedge of gold of Ophyr. Wherfore

erfore

erfore I shal so smyte heven that the erthe shal shake frome hyr place. these plages (I saye) shal fall vpon Babylon at the Indignacion of the lorde of powers/ and that in the daye of his fyarce wrathe: then shal a man be as fearful as a chased doo and as a flocke of shepe whom noman can bringe to gither: one countreman shal flee to a nother for helpe and euery man to his owne lande/ and he that shalbe fownde alone shalbe steked: and he that abydeth in the raye shalbe smyt downe. their chylderne shalbe throne agenste ỳ grownde before their faces/ their houses shalbe robbed and their wyues defyled. For lo/ I shal stere vp the Medes vpon them which shal set nothing by syluer ne but a lytel by golde of whom ỳ bowes of the yonge men shalbe brokē/ thei shal haue lytel petye of wemen with chylde and lesse shame to kyll their chylderne. And Babylon the heade of al kingdomes / the beutefull flower of the Chaldes shalbe destroyde even as the lorde destroyde Sodome and

Go-

Gomor: it shal neuer be inhabited nether eny man shall dwell in it frome age to age. The Arabes shal nomore pitche bothes there/nether the herdemen shall thith² bringe their flocke/but wylde beastes shal lye there/ād their houses shalbe ful of owles there shal inhabit Struthions/there shal scyppe these wodouses/ there shall krye these nyght ravens one agenste a nother in the houses of Babylon/and dragons shal there playe in the palaces. Chapiter. xiiij.

AND the tyme of his cominge is nowe at hande / his daye shall not be longe differred. But yet agene the lorde wilbe mercyful to Jacob/and shal yet chose Israel/and bringe them agene vnto their owne lande: and straūgers shalbe cowpled with them and ioyned to the house of Jacob Thei shal take this straunge nacion & leade them to their places/and the house of Israel shall holde them for seruantes and handemaydes in the lordes lande & holde them in captiuite/vnder whose gyrdel

ose gyrdel thei theirselfe where before/ (t)
shal commaunde thez which before were their masters. And then when ỳ lorde shal geve the reste frome thy labours and trembklinge and frome thy grevouse seruitute by which thou were thỹ holden vnder: thou shalte take vp this lamẽtable songe agenste ỳ kinge of Babylõ sayng/ howe is this extorsener brought to reste with his golden taxes and trybutes? The lorde verely hath broke the staffe of the vngodly even the septre of these lordely rulers: which when he is angry smyteth the people with a plage vncurable/ when he is chafed/ he tameth these Gentyles & persueth them still: so that nowe al ower lande is at reste and singeth for Ioye/ ye the very fyrtrees and the Cedres of Libani reioyse vpõ thy fall/ sainge. After that thou were layed a sleape noman clymed vp to kut vs downe: helle trembled at thy comminge: Tyrauntes and al prynces of the erthe came forthe to mete the/ all kinges of the gentyles rose vp frome their tron-

eire trones / all these in course magnifyed the saynge: Arte thou not wounded as well as we & made lyke vs: but thy pryde was plucked downe to helle with thy vayne folyshnes. Wormes shalbe strewed vnder the & wormes shalbe thy koverled. Howe felle ye frome heuen (lucifer) ye fayer sonne of the morninge: are ye nowe fallen so wretchedly to the erthe which were wonte to be Emperowr ouer the gentyles: ye and that euen when thou thus thoughtest in thy harte. I shal ascende into heuen and shal exalte my seate aboue the starres of heuen and sitte in the congregacion hill at the northe syde: I wyl ascende hygher then the clowdes / and be equale with the moste hyghest. But nowe arte thou plucked downe to helle vnto the moste deapest plage of the erthe: thei that se the come now nerer and dare tote ỳ in the face thinkinge thus vpon the / Is not this the stoute man that made the erthe a frayde / that shoke the kingdoms to gith^r / & made the worlde lyke a deserte: which

betedow-

betedowne cytes and townes and wolde never let his captiues come home.
Howe cometh it to passe that whyls all other kinges of al nacions sleape glorpously euery one at his owne house/thou arte caste oute of thy grave lyke a plante oute of kynde: lyke the fleses of slayne mē digged thorow with speares/ye lyke mene let downe into doungēs of stone/and lyke dede karcases troden vnder the fete. Therfore arte thou not buryed with them because thou destroyedste thy nowne lande/and slueste thy people. The posterite of synful men therfore shal euermore be ignomyniouse/ād men shall seke meanes to make a waye their chylderne for their fathers iniquite: leste thei aryse and possesse the kingdome/and fyl the lande ful of strōge holdes. I shal ryse vpon them(saith ỳ lorde of powers)ād kut of the name of Babylon/and al that there remayne with the chylderne ād their neves/saith the lorde: I shal leve it for oters/and turne it into a fysshe pole/ye I shal swepe it

with a consuminge besome (saith the lorde of powers): ye/and besydes al this ỳ lorde of powers bownde it with an othe thus to come to passe as he had thought/ and to be as suer of this plage as he had decreed it. Ỳ shal breke downe ỳ Assyrions (saith he) in my lande/and trede them downe in my mountayns: the yoke of Assur shalbe taken frome yowe/ & yower shulders shalbe delyuerde of his burden/ so standeth it with the counsels which the lorde hath decreed vpon all ỳ lande/and thus is his power stretched forth vnto all gentyles: for the lorde of powers decreynge eny thinge/who shal make it voyde? When he hath strechedforth his hande/who maye bende it backe? In the yeare that kynge Ahaz dyed God thretened one this maner by Ysaye. Reioyse not al at once thou Palestyne/as thoghe ỳ staffe of hym that smyt the were al to broken: for oute of the rote of the edder shal ryse a koketrice/ and oute of hym shal springe a fleinge fyer drake/and the poore shal eate of the best

and

and nedyons ſhall dwell in ſavegarde: But thy rote ſhal Y quenche oute with honger/and he ſhall ſlaye thy reamnauntes. yell oute ye gates: krye ye cytes/ and thou paleſtyne be trowbled all ouer for there cometh a ſmoke fvome the noꝛthe/whoſe thycknes and bitter violence noman maye abyde: and then what other anſwere ſhal the tydinge beares of the folke make/but that the Loꝛde hath ſet faſte Zion/and his pooꝛe people ſhal cleve vnto hyꝛ. Chapi. xv.

The heuye viſion that the Loꝛde ſhewed to Ysaye vpon Moab. Y have ſene that Ar Moab ſhulde be deſtroyed and layed ful lowe/and that in the nyghte/and in the night alſo the walles of Moab ſhulde be throne downe. Theſe Moabites aſcended vnto their highe places called Baithe and Dibon where they woꝛſhiped Ydols/ to wepe beforꝛe them. This lamentable howlinge of Moab was harde ouer Nabo and Medeba/ every man polled his heade and ſhoue his berde. Thei ſtode

gyrte in sacke in every korner of the to-
wne. Upon their house toppes/and in þ
stretes every man kryed oute and fell to
wepinge. Hesebon and Eleale kryed so
lowde that their voyces were harde to
Jahaz/and the soudgieres of Moab w-
hen thei shulde haue blowne vp their
trompetes to batayle/for sorowe of the-
ir hartes they kryed as lasse for sorowe/
ower hartes blede vpon Moab fleinge
towerd Zoar that welthye hallok/and
vpon the hanging of the hyll of Luhith
they clymed withe wepinge. Also the
waye of Horonaim they filled with th-
eire lamentable noyse. The waters of
Nemrim were forsaken and the grasse
was wytherd awaye. Corne fayled/ād
there was no grene thinge lefte. And e-
ven aftyr this maner the reste of theyr
substaunce and goodes theyr aduersar-
es karied a waye to Arabye prosperou-
sly by shippe. And to be shorte/the noys
wente thorowe al the coostes of Moab
so that frome Eglaim vnto Beer Elim
all was fylledwith theyr howlinge.

The

The waters of Dimon were full of blo-
ude/ for there laye the hoste waytynge
lyke lyons/ both for them ỹ shulde ha-
ue escaped frome the eyte/ and for them
that fled frome the felde. Chap. xvi
Then ỹ lorde of ỹ lande sente a sou-
dyer frome the stoney deserte vn-
to the hill of the daughter of Zi-
on (for the daughters of Moab abode
yet at the foorde of Arnon lyke trembl-
inge bydes put oute of their nestes) wh-
ich messagers requyred them thus sayn-
ge. Gather togither power senatours & take counsell howe ye myghte shadowe and defende vs in this hot persecution/ hyde them that flee/ and destroye not ỹ dispersed/ let owre Moabytes fled vn-
to yowe be soukerde/ hyde vs from the face of the destroyer / for owre enymes trede vs downe: this destroyer ceasseth not to waste vs a waye frome the erth-
he: ffor the seate of power kyngdome is ful of mercye/ wherfore he that sitteth in it muste iuge of faithfulnes and tro-
wthe as in the tabernacle of Dauid/ he

muste seke equite & haste hym to mayn-
tayne the righte. Vnto the which requ-
este it was thus answerde. Moabs pry-
de is welknowne and howe grete it is
His Arrogancye & swellinge furye was
never so grete but his strength is nowe
as small. Wherfore let Moab complay-
ne of his fall to hym selfe/that he mo-
ught all alone lamente/and that he al-
so thus broken with sorowe mought sit
complayninge and mournynge in Bay-
ne at the fote of the bryckē walles of Ar-
non nowe caste downe. Also Isawe th-
ose suburbes of Hesebon destroyed: The
Vyneyardes of Sibme planted withe ỳ
moste nobleste Vynes which reched Vn-
to Jazer and spred Vnto the deserte/hyr
branches spred Vnto ỳ weste sea the pe-
ars of Gentyles dyd kut downe, Wher-
fore I wepte for Jazer and for the Vy-
neyardes of Sibme/I waterde the Vy-
neyarde of Hesbonam and Eleales wi-
th the teares of myeyes/because that in
their harueste and in the gatheringe of
their grapes theire wonte mery songes

were

were gone/their myrth was layed in bed/both of felde and Vyne yarde/so that they coulde nether be glade nor synge: ỹ treder in ỹ Vyne presse trede out no more wyne/their harueste and grape gatheringe songes were layed downe. Wherfore my belye murmuerde lyk an harpe for Moab/and even my boweles also for that bryckwalle. ffor when Moab seeth hat hyr goodes were in perell she wearyed hir selfe going to hyr Idoles in highe places and to hyr holy houses to praye/ but non might helpe hyr. This is ỹ worde which the lorde spake then Vpon Moab: but nowe the lorde speaketh on this maner. Aftyr thre yeares/ the power of Moab with al hyr pompe (ryches (which ar very mych) shalbe taken a waye/ euē as an hyerde seruante his yeares oute serued is quyte gone/ād hir reamnauntes shalbe ful fewe ād of small valewe. Chap. xvij.

The heuye affliction which ỹ lorde shewed to Isaye Vpon Damascum. Damascus shal no-

more be a cyte / but throne downe into
an heape of stones. The cites of Aroer
shalbe turned into pasture & layers for
flockes of shepe ād other heardes so th-
at noman shal fraye them a waie Ep-
hraim shal nomore be strōge defensed /
Damascus shalbe nomore a kingdome.
Also the glorye of the lefte cytes of Sy-
rie shalbe lyke the glorye of the chylde-
rne of Israel saith the lorde of powers /
then shal the glorye of Jacob be ful thyn-
ne / and the welk lykinge of theire fatte
bodyes shalbe fulk leane. For they shal-
be lyke a gatherer of corne yet stādinge
after the sykle which reapeth down the
handfulles withe his Arme / but when
he gathereth or thrusteth them togith-
er (even in the Valye of Rephaim) yet he
leve the som what for the gleaners: th-
ey shalbe lyke one beatinge of olyve be-
ryes which yet leveth two or thre bery-
es in the toppe and not passinge fower
or fyve in alk the other bouwes saithe ỳ
lorde god of Israel. Then shal man ret-
urne vnto his maker and his eyes shalk

loke

loke vnto hym that maketh holye Israel: and shall not loke vnto Altars the worke of theyr handes neth' shal he beholde those thinges whiche his owne fyngers made/ nether wodes/ nor ymages. Then shal the stronge cytes be lefte desolate as were the ploughes & harows sometyme (of the chananites) for feare of the chylderne of Israel. Because thou hast forgoten god thy saviower and not remembred thy stronge rocke/ therfore hast thou planted the so fayer settes and sowne the so straunge seades When thou plantedste them/ thou waste riche and in thy flowers and beleuedste to haue had fulerlye frutes of thy seade: But when the tyme shall come to gather and to possesse them/ thou shalt reape right plentuouse affliccio and sorowe. Wo be to this confuse clustre and monstrose multitude of so prowde people swellinge lyke the sea whiche haithen hoste ryseth vp lyke a fearce watet. But let this heady folke/ be they never so many/ neuer so vnrulye and lawles

swell

swell/yet as sone as the Lorde blameth them and sette agenste them/thei shall flee full farre a waye/and shalbe wynnowed of the wynde lyke the duste of ỳ drye mountaynes/and lyke a whirlewynde at the comynge of a storme: For lo/ lyke as at the eveninge thei were merveloulse terrible/so before the morninge shal thei begone. This is the Very ende of them that scourge Vs/ this is the rewarde of them that robbe Vs of ower goodes.

Chap. xviij.

WO be to the lande whose shippes are so swyfte/which lande lyeth one thys syde of the flowde of Ethiopye/which sendeth ambassiatours by the sea and that in shippes of reedes and bulrushes put Vpon the waters saynge: Go power wayes ye messagers Vnto a ỳ pylled ād ragged nacion/ people more fearfull then owers and farre Vnlyke/a Vyle nacion a litel set bye whose lande the floudes devyde. But o ye all that dwel Vpon the erthe and inhabit the rownde worlde/take hede and

loke

loke whenye se the signe lyfted vp to yo-
we in the hylles/and when ye heare the
trompetes blowne vp to bataile: For th-
us sayd the Lorde to me. I laye downe
to reste consyderynge withe my selfe yn
my house in the myddaye when it was
full warme lyke as agenste a shower of
rayne as it is wonte to be in harueste ce-
ason/but yet before the corne be redye to
reape and the clusters of grapes be per-
fitly rype: and the² was one which kut-
downe the clusters with a kutting kn-
yfe/and he kut a waye even the branc-
hes also/and toke them a waye: the res-
ydwe were lefte as well fore the fowles
of the mountayns as for the beastes of
the felde/that ý fowles myght lye the-
re all the somer ād the beastes of the fe-
ldes all wynter. And then shall the² be
offred the Lorde of powers a gyfte of ý
pild ragged nacion and dredfull people
farre above vs/a vyle nacion/ād troden
vnd² fote. Whose landes ý flowdes de-
uyde: Vnto the lorde of powers (I saye)
these gentyles shalbe offerd at the pla-
ce con

ce consecrated vnto his name/even at ỹ mounte Zion.

Chap.xix.

THe heuye affliciõ which ỹ lorde shewed to Isaye vppon Egypte. Beholde/the lorde shal come rydinge vpon a swyfte clowde into Egypte: at whose cominge the Idols of Egypte shal sheake/ād the harte of Egypte shal faynte in hyr owne bodye. For I shal set the Egipcions (saith the lorde) one agenste a nother so that euery man shal fyght with other/even brother agenste brother/ryte agenste ryte/kyngdome agenste kyngdome/ and the breath of Egypte shalbe broken in hyr belye/and I shal scater hyr counsel when she shal go aboute to aske it of hir Idols/wytches/ soth sayers and diuynes. I shal betake Egypte into the handes of cruel lordes/ and a violente kinge shal rule thē/ saith the lorde god of powers. The waters of the sea shal synke awaye/and Nilus shalbe dryedup/their flowdes shalbe dronke vp/and their dykes and brookes shalbe ful shalowe and

fayle

fayle/ reed and rushes shalbe wytherd vp/ the medewes ād all the feldes a boute Nilꝰ which wer wonte to weye grene at the openinge of hyr lippes shalbe dryed vp and of no valwe. The fyshers shal morne/ād al that were wonte to laye hokes & bende nettes at their waters shal lamente: the spynners and makers of lynyne/ the sylke wemen with ꝑ weavers therof shalbe begerde and cōfunded. Al that made pondes ād stwes shal breke vp their bankes. Also the counselles of the foles the princes of Zoan & the wyse counsel of Pharao shalbe turned al into felysshnes. Howe dare ye then be so bolde to saye vnto Pharao / I am come of a wyse stocke/ād I am of an auncyāt noble blouder: where nowe/ where (I praye the) are thy wyse men: let them tell the nowe (I praye the) what ꝑ lorde entendeth and hath thought to do with Egipte. The folysshe prices of Zoan and the prowde princes of Memphes begylde Egipte with their noble hyghe stocke. The lorde shall mingle the

sprite

spryte of errour emonge thez that then
shulde seduce Egipte in all thinges ev-
en as the dronken and vomytinge man
is brought oute of the waye. Egipte sh-
al want counsel to convaye hyr causes/
she shal not knowe where she shal beg-
inne noz where she shal make an ende/
whether it be vpon ỳ lande oz sea. Th-
en shall Egipte be lyke wemen/fearfull
and astõned at ỳ lyftinge vp of the hã-
de of the lozde of powers/which he shall
lyftup agenst hyz. Also te lande of Juda
shalbe a thondzeclappe to Egipte/so th-
at who so euer mynde hyz to Egipte she
shal a non be smayde with feare at ỳ co-
unsel of the lozde of powers whiche he
hath decreede agenste hyz. Then shall
there be. v. cytes in the lande of Egipte
which shal speake the Chananytes to-
nge/and shalbe swozne vnto ỳ lozde of
powers/of the which one is called Heli-
opolis. Also then shal there be an altar
foz ỳ lozde in the myddes of Egipte ent-
ytlede to the lozde to be into a signe and
testymonye foz the lozde of powers in ỳ

lande

lande of Egipte/ yͤ when thei krye vnto him/ for feare of their oppressours he mought sende them a saviour and a guyde which mought delyuer them. The lorde shal knowe the Egyptcions ād agene the Egipcions shal knowe the Lorde/ then shal thei worship him with sacrifices & gyftes. They shal vowe vnto the lorde and performe it. Thus shal the lorde smyte the Egyptcions and heale them agene/ thus shal they be conuerted to the lorde/ and thus shal he be merciful vnto them and shal heale thē. Then shal the waye be comenly hawnted frome Egypte to Assyria/ and the Assyrions shal come to the Egyptcions and The egyptcions agene to them/ & thei shall both worshippe one God. Then shal Israel with Egipte & Assyria make all thre one blessed trinite in the myddes of the erthe/ which trinite the lorde of powers shal blesse saynge: Blessed be Egipte my people/ blessed be the Assirions yͤ worke of my handes/ ād blessed be Israel my inheretaunce. Cha.xx.

By the

The.xx.Chapiter.Of Isaye.

IN the yeare that Thartan came to Azotum sente of Sargon kynge of the Assyrions and had wonne by bataile and taken Azotum: ỹ lorde spoke vnto Isaye the sonne of Amoz thus saynge. Go and draw of thy sacke frome thy loynes and lose thy shoes frome thy fete/ which so doynge/ wente naked and bare fote. And the lorde sayd: ỹ nakednes and barefote goinge of my seruante Isaye is a token ād a fore shewinge of a woundrefull thinge that shall fall vpon Egypte & Ethiope aftyr thre dayes: for so shall the kynge of Assyrye dryve the captyues of Egypte and the baneshed of Ethiope/ both yonge and olde shall he dryue away naked and barfote: and shal vnkouer the arses of the=gipcions beinge ashamed of the Ethiops and Ethiops of thegypcions/ and then shall the dwellers of this eylonde saye: is this ower hope vnto whom/ we fled for helpe to be delyuerde frome the kinge of Assyrye: howe shal we escape:

The.xxi. Chapiter

The

The grevouse affliccion of ỳ wylde sea. There is an hevye Vision shewed me/lyke as when a stoꝛme bꝛought frome the southe comethe owte frome the deserte that terrible lande. Babylon shalbe beseged rownde aboute and shalbe vtterlye destroyde. Come vp Elam/besege it Mede/all theyꝛ syghes shal I swage. At theſe woꝛdes my raynes were a stoned and panges came vpon me lyke the pãges of a woman travelinge of chylde. When I harde this I fell downe/ when I se it I was amased. My harte trembled and panted/I shoke foꝛ feare/ & because this thige was derke to me al my wittes wer a stonned. ffoꝛ even this noyse was harde also: let the table be layed sodenly/ and the watche wel apoynted/eate/dꝛynke/aryse capytaynes and take ye to bukler ãd shylde. Then thꝰ sayd the loꝛde to me: Go ãd set vp a spye that shal tel what he se: which when he hadde diligently loked rownde aboute/he espyed a cowple of men cominge

tydinge togither one of an asse and tother of a Camel: and this spye kryed lyke a lyon/O my master/ I haue stande here besely watchinge all daye and haue kepte my stadinge diligently all this nighe to: And lo there are come a cowple of the which one hath brought this message and sayd/ Babylon is fallen/Babylon is fallen in very dede/ and all the karued & graben Images of their Goddis ar brastе agenste the grounde: these are the tydinges (o my felawes in warke and offyce) whiche I haue harde of the Lorde of powers to shewe vnto yowe. The heuye affliccion of Dume.

We thought I harde a noyse of one kringe frome Seir saynge: watche man what haste thou espyed this nighte: watche man what haste thou espyed this nighte: which me thought answerde. The daye is come/ and the night shall come agene/ and if ye be so desyerouse to knowe/ come agene then and aske. The heuye affliccion layed vpon the Arabens. ye shall lodge all nyght in the wode

in the

in the waye to Dedamin: but o ye cytes-
ens of Theme/bringe forth water for the
thyrstye/and mete ye the men in slyght
with e bytel: for thei shal flee frome the
face of yerne/ even frome the edge of the
naked swerde/ frome the presens of the
bente bowe/ and frome the edge of the set-
te felde cominge vpon them: for thus
hath the lorde spoken vnto me: Aftyr
this yeare al the power of Cedar shall
haue an ende even lyke the goinge forth
of the seruyce of an hyerde man/ his ye-
ares nowe serued oute/and the reamna-
unte of the Archers of Cedar shalbe th-
ruste into a ful narowe straighte. For
it is the Lorde God of Israel that hath
spoken it. Chap.xvij.

The hevye affliccion of the vale of
the Vision. What ayeldeth yowe
thus al togither to clyme vp vp-
on yowr house toppes/ O cyte ful of w-
oundringe/and running togither on he-
apes whiche sometyme hast ben so wel-
thy a towne? ye are yet a lyue and yet
areye but aeslayne men with swerde in

bataile: for al your capytayns ar fled on horsebacke oute of bowesshote/ye/al thy princes are slipte a waye and fledde ful farre frome the. When I harde these thinges/ I sayde/ Go yowrr wayes fro me that I myght wepe bitterlye/ neither be yow aboute to comforte me as concerninge the destruccion of my people: For this is the daye of tribulacion/ downtredinge and confuse perplexite of ỳ Vale of the Vysion (the lorde god of powers so throingdowne hyr walles that the noyse rebowndeth agenste the mountayns): And I sawe ỳ Elamytes takinge to them their quyvers and the horse men with their Charietes bedinge their selves to fyghte/ād Cir made bare their shyldes. Thy chosen Valeys were filled with chariets and the horsemen assayled boldely the gates. Then the beutiful deckinge of Iuda was taken a waye: and the house of ordinaunce made with the tymber of lybani was layed wyde open/ then shall ye se thorow chynnes into euery korner of the cyte of

te of Dauid/yt shalbe so sore shaken ād
rente: and ye shall gather to gither the
waters of the lower pole/ ye shall also
tell the houses of Jerusalem/ and breke
them downe to defende the walles/and
ye shalbe compelled to make a dyke be-
twene the two walles withe the wate-
rs of the olde pole/ hauinge no consyder-
acion of the firste makinge there of nor
yet of ý porpose of hyr first maker. Fa-
rther more in those dayes/ the Lorde god
of hostes shall cal yow to wepinge and
mournynge to tearing of yower heare of
yower heades and to wearinge of sacke
whyles lo some men laughe and make
mery slaing oxen and shepe/eating fles-
she and drinkinge wyne saynge/ let Vs
eate and drynke for we shall dye to mo-
rowe: whiche thinge when it came to ý
eares of the Lorde god of powers/ he sa-
yd. This same yower syne shal not be
pourged but by yower dethe. Farther-
more thus spake the Lorde God of po-
wers. Go thy wayes into this tresure
house Vnto Sobnam presidente of the to-

wne house/and aske hym/what makest thou here? Or who made the so bolde to hewe the here a sepulchre? (For he hadde graven hym a prowde tombe oute of stone and had made hym a cowche there yn). Beholde the Lorde shall caste the oute violently/and shall araye the withe a newe cote/he shal clothe the withe a straunge vesture/and tryndel ỳ lyke a balle into a farre ād wyde countrye and there shalt thou dye/there shal the pompe of thy charietes be ended O shame and sclawnd' of the house of thy Lorde: I shall thruste the (saith the lorde) frome thy standinge/and shall put the frome thy order. And after thys shall I call my seruante Eliakim the sonne of Helkye/and I shall put thy clothes vpon his backe and shall gyrde hym withe thy gyrdle/and thy power shall I betake into hys handes/and he shalbe the father both of the cyte of Jerusalem and of the house of Juda/and I shall hange the kaye of the house of Dauid vpon his shoulders/ād when he shalopen

all open it/noman shall shitte it agene/ and when he shall shit it / noman shall open it agene: And I shall pitche hym as faste as a stake in the hyghest and faithfullest place/and he shalbe promoted vnto the gloriouse seate of his fathershouse. All the glorye of his fathers house and of his chylders chylderne shall they offer vnto hym/ye/and all vessels bothe grete and small withe all maner of musike instruments. These thinges (at the warninge of the Lorde of powers) shalbe done even then when thys stake whiche was set in the moste faithfulleste place and authorite shalbe plucked vp/ and the burden that dependethe vpon hym shall be plucked vp by the rote/throne downe/and broken: for it is the lorde that spake it. Cha.xxiij.

The heuye affliccion of Tyrus.

BEwayle ye shippes of Tharsis for Tyrus is vtterly destroyed euē of ỳ dwellers of ỳ eylāds to mīg frō their owne house to captiue thē The cytesens of Cypres ar at rest/ỳ m-

chantes of Sydon whiche were wonte to haue recourse thither by sea and all that thither occupyed nowe ceasse/ whose pure whete withe all maner of good grayne was thither brought frome Nilus by sea / fore it was the haven towne of marchandise for al nacions. Sydon is a shamed / the sea withe all hyr power mony shinge hyr saynge: I wolde I had neuer bene mother to haue brought vp hyr yong mē̃ decked hyr maydens: Egypte/ as sone as she heare of this/ shall bewayle it even lyke Tyrus hyr owne selfe. They that are beyende the sea withe the citesens of the eylandes all lamente these grevouse afflicción saynge was not this power plesaunte commodiouse cyte whose auncyauntnes have be commended of longe tyme: The goer frome hyr into farre countres haue noblye spred hyr name.
Who wolde haue thoughte that thys hevye chaunse shulde haue happened to Tyrus the flower of cytes: Whose marchant men were Prynces / and the peares

peares of the worlde occupyed vnto hyr
The lorde of powers hath decreed this
to abate the pryde of all stowtenes/and
to plucke downe all the glorious of the
erthe: Passe over all thy lande lyke a fl-
owde(O nymphe of the sea)and yet sh-
alte thow not fynde the siche a nother
gyrdle. The Lorde whiche hath trow-
bled the kyng domes and layed his h-
ande vpon Chanaan to destroye hyr
stronge peares/hath nowe stretchedfo-
rthe hys hande also vnto the sea sayn-
ge. Thou shalt no more be gladde: ffor
thow shalte suffer the violence of the
Cethens/O virgen daughter of Zid-
on. Wherfore aryse and go thy wayes
(although thou shalt not there haue e-
ny reste)for lo the lande of the Chaldes
was a nation that had no felawes/and
Assur firste buylded it/but yet he lefte
it for wodowses: he buylded theire str-
onge holdes and palaces/but yet they
brought them to naught. Wayle ye th-
erfore o shippes of the sea for yower str-
engthe is gone. And then thus shall it
happen

happen also to Tyrus/it shal be forgoten.lxx.yeares even a kinges age/and after.lxx.yeares it shall happen to Tyrus as to an harlet mynstrel/to whom men saye/take thy harpe and go about in the cyte(fowle forgoten harlet)that withe thy wel playnge and syngynge all maner of songes thou myghteste yet so be remembred and knowne agene:even so Isaye shall it chaunse vnto Tyrus/After.lxx.yeares/the Lorde shall loke vpon Tyrus and restore hyr to hyr owne:which shal vse hyr feates of marchandise with all the kyngdoms of the face of the erthe/and hyr marchãdyse & occupyinge shalbe accepte to ỳ lorde/for thei shalnot be hyd & muggerdvp but be turned frome one to a noth'in Tyro/as it becometh the cytesens of ỳ Lorde/into the refreshinge of the nedyons/and clothinge of age.Chap.xviiij.

Beholde ỳ Lorde shal waste & destroye ỳ rownde worlde/he shal wrythe of hyr face & scater hyr inhabitours.And then shal ỳ laye people and

le & preeste/seruãt & Master/Mayde & mastres/byer & selker/lend' & borow'/creditour & detter/be ala lyk non beter then a noth'. Ful myserably shall therthe be wasted & destroyed: for the lorde hath decreed it/therthe shal wayle & sala waye/the worlde shalbe ful feable & slyde down. The proude people of therthe shalfaynte: for the erthe is defyeled of hyr owne inhabitours in ỹ they haue trãsgressed ỹ lawe/they haue altered ỹ ordinaunces/& broken the everlastig cõuenaunte. Wherfor' maledicciõ & kurse shal devower therthe/because hyr inhabitours haue offended: wherupon they shalbe madde/& very fewe mortall men shalbe lefte a lyve. Wyne shall moorne/& the vynes shal faldowne/al men shal sighe sorowfully ỹ we' wonte to be iocunde in harte. The myrthe of timpanyes/swete songes with their plesaunte harpes al shal ceasse. thei shal not drĩk wyne with songes. Bea' shalbe bitt' to the drĩkers/cytes geuen to vanyte shalbe destroyed/euery house shalbe shitvp ỹ noman

many maye go yn. The ſkaſenes of wyne ſhalbe kryed oute in the ſtreates. All myrthe ſhalbe gone/and the ioye of the erthe ſhall fall a waye/deſolacion ſhalbe lefte in the cytes/and myſery ſhall ſteke vpon the gates: for ſo ſhall it come to all the erthe and to all the people as if one ſhulde betedowne the thinne reſydue of the olyve beryes and pyke of the reamnaunte of grapes after the grape gatheringe. And then they that ſhalbe yet lefte ſhal with lowde voyce extoll the maieſtye of the lorde / ſyngynge frome the ſea and magnifyinge the name of the Lorde God of Yſrael from the kaues and eylandis. We heare comenlye ſonges ſunge thorowte all the erthe into the prayſe of the righteouſe. And I me ſelfe ſaye/Oh my barennes / oh my penurye/ah laſſe for ſorowe/all the worlde is ful of vngodly ſynners / ye and that of ſiche ſynners which ſynne even of a ſet porpoſe ſo boldelye. Wherfor feare and drede/pitte and ſnare/gape fore the Dwelker vpon ỳ erthe/ ſo that he

that

that wolde fle to avoyde the fearfull Voyce muste fall into the pitte and if he krepeth oute of the pitte he shalbe taken in the snare. ffor the wyndowes of heaven shalbe opened and the foundacions of the erthe shalbe shaken togither The erthe shall geue a meruelouse cracke/the erthe shalbe sore broken/the erthe shalbe Violently shaken in sondre/ erthe shall stacker lyke a dronken man and be borne ouer lyke a tente/ ffor hyr synne shal lye full hevye vpon hyr/and she shall fall/never aftyr to aryse. And then this thing shal come/the lorde shall vysett the prowde spryttes of the ayer that are above/and the kinges of the erthe that inhabit the erthe/and these shalbe gatherde togither as men in bandes to be caste into doungens and shit vp in presons and be punysshed for ever.

Even the mone shalbe then ashamed/ the sonne shalbe confounded when ỹ lorde of powers shall raigne in the mounte Zion & in Hierusalem/accõpaned with so gloriouse a sage multitude. Ch. xxv

Lorde

LOrde thou arte my God / I shall extoll the and magnifie thy name / for thou doist thinges to be meruelo at / accordinge to thy auncyaunte counselles both faste and faithfull For thou turnest grete cytes into heapes of erthe / stronge defensed townes into ruyne / and the houses of the vngodly thou pluckeste oute of cytes neuer to be restored : wherfore even the rude people muste nedes glorifye the and the cytes of the cruel gentyles muste feare the . For thou arte the weake mannis strength and the poore mannis myght when he is in destresse / thou arte a refugye in tempestes / a shadwe in heate / and where the hastye violence of tyraūtes breke yn lyke a whyrlewynde there thou settest yn thy selfe agenste them lyke a stronge walk. Thou arte to them lyke ỳ drowght in the deserte . It is thou that swagest the swellinge boldenes of ỳ vngodly / thou puttest awaye the heate with the shadwe of a clowde / and cuttest awaye the violent lyke a vyne twygge

Farther-

ffarthermoze ỳ lozde of hostes shal feste al ỳ people in this hyl/he shal make thē a plentiouse & a delicate feste of ỳ moste fattest & ful of marye /with ỳ moste beste & eldest wyne/ he shal take awaye ỳ veyle in thys hyll/even ỳ veyle ỳ hāgeth before ỳ face of al ỳ people & ỳ kouerīge which kouerth ỳ face of al ỳ gentils: deth shal he vtterly devower / & ỳ lozde god shal wype awaye ỳ teares frō everi mānes face / & ỳ oppzobzye of his people thozowt al ỳ worlde shal he take away foz it is ỳ lozde ỳ spake it. Also men shal saye in this daye. Behold/ this is ow² god/we haue trusted in hym / & he hath saued vs this is the lozde in whom we beleued/ let vs nowe reioyse and beglad in his sauinge helthe/foz it was his hande that favourde this hill: But Moab shalbe alto broken of hym / as small as chaffe to be caste into the dongehill/ foze he shall stretche forthe his handes agenste hym even lyke a swymmer when he swymmethe / and he shall thruste downe hys pryde by the vertwe of his po-

his power/he shal make his highe wa-
lles of defence to rele/and laye them ful
lowe vpon the grownde and smyte th-
em to powlder. Chap.xxvj.

And then shal this songe be sun-
ge in the lande of Juda. We h-
aue a stronge cyte/a saviour is
hyr walles and hyr bolwerke.
Opene ye hyr gates that the right wo-
us folke and the lovers of faithfulnes
moughte enteryn: Thow whiche arte
bothe Master ād workman shal frame
togither peace/even ỳ very peace(I tell
yow)for in the/men truste. Truste in ỳ
lorde for euer for he bendeth downe the
stately cytesen/& the prowde cyte he ca-
stethe to the grownde/& in processe bri-
ngeth it into duste to be troden vnder ỳ
fete even of ỳ poore nedyons. Thou(lor-
de)ponderste the pathe of the ryghtwy-
se whether it be iuste and whether his
waye be eaven: wherfor we meruelat ỳ
pathes of thy iugements: for in thy na-
me/& at the remembraunce of the/ma-
nnis soule is fedde. I desyer ỳ be nyght

with

with al my harte/and with all my mynde and spirit with yn me I haste me to the: for a non as thy Iugements were publesshed in the worlde / the inhabitoars therof lerned rightwysnes: but the vngodly when he had once goten mercye/he lerned not ryghtwysnes / but as sone as he is correkte he synnethe the more and feareth not the maiestye of ỹ Lorde. Lorde thei wilnot see thy hyghe power / but the tyme shall come that they shall see it and be confounded/whē thou shalt devower them by the indignacion of the people and by the fyer of thy enymes. But emōge vs (Lorde) thou shalt set peace/ for it is thou ỹ worke̅st and fynesshest all thinges in vs bothe ower thoughtes and ower deades. O Lorde ower god/although straunge Lordes contrarye to the haue ben rulers over vs: yet not withstandinge we remember the only and beare thy name i̇ ower myndes. The cruell Tyrauntes whiche are nowe dede/lyue not: nether ar they rekened in the resurrection of the

faithfull. For thou haste so visited and destroyed them that all their memorial shulde pereshe. But contrary wyse/thy folke (Lorde) thou haste encreased / thou haste encreased thy people/glorified and magnified them thorowte all the coostes of the erthe. Lorde/ in their tribulacion they seke the: Affliccion and sorowfulcomplayninge are to them thy nourteringe: But in the meane tyme as a woman grete withe chylde when hyr tyme is come trauelleth and kryeth for anguyshe and payne/euen so are we (Lorde) in thy sighte: we conceyue/ we trauel/and in a maner we bringeforth helth thorowe the spyrit / leste therthe shuldbe destroyed and the dwellers ther yn shulde peresshe: But thy dede men lyue and ower deare beloued are in the resurrection: Thei are awake and right glad which lye in the duste: For thou watereste them with the dewe of light and lyfe: but the habitacion of the violente is fallen awaye. Go power waye therfore my people into power secrete closets ad

shit

shit the doze aftyr yowe/abyde/and suf-
fre/even but a momente tyl the wrathe
be passed over: For lo/the lorde shall co-
me forth of his place to vyset the wyke-
dnes of thinhabitours of the erthe/wh-
ich erthe shall disclosse whose bloude so
ever she hath dronke/and shal hyde no
lenger hyr slayne persons. Cha. xxvij.

The tyme shal come that the lor-
de shall vyset Leuiathan/ that
inuincible serpent with his ha-
rde/grete/stronge swerde/ even Levia-
than that subtel serpente: and shal sla-
ye this dragone of the sea. Then shall
men heare this songe vpon the amiable
vyneyarde of Hemer/one answeringe a
nother/ & the Lorde defende and water
hyr in dwe tyme. & kepe hyr daye & ni-
ghte leste eny man inuade hyr. & am w-
ithe oute all wrathe: who then maye so
move me to be so grete an enymye to h-
yr that (my promyse neglecte) & wolde
set hyr a fyer all at once with thornes &
bryers? Or who maye holde bak my st-
rength/ to pacefye me and to reconcyle

me vnto hyr if I wolde not: But Jacob brought owte of Captiuite vnloked for/shalbe roted agene/ Israel shal budde and flouresshe so that the holl worlde shalbe repleyneshed with their frutes. For shall not the lorde smyte his smyters agene even as he was smyten? or shal he not slaye as he was slayne? what mesure so ever mengeue/the same shall they receyve agene. He blowethforth his vehemēt skorchinge wynde. Wherfore the iniquite of Jacob is pourged on this maner/ and by this meanes he taketh awaye all their synful seade: as when he turnethe all the stones of their alters into powlder/ when their images worshiped in wodes and solitary tēples be layed downe/ when their stronge cytes are destroyde/ when their goodlye fayer cytes are lefte desolate lyke a wyldernes for bullocke to fede theryn to lye ād brose on the bouwes: when their corne is brent vp/and the wemen which in their cominge forthe garneshed their cytes are defyeled: fore thys people is wi-

is with owte vnderstandinge. Wherfo=
re their maker wilnot pyte them/ ad th=
eir potter shal haue no fauore to them.
In these dayes the lorde shal smyte do=
wne all the frutes frome the fyerce flo=
wde Euphrates vnto Nilus the flowd=
e of Egypte: and ye chylderne of Isra=
el one by one shalbe gatherd togither in
to one place: And then shall there blo=
wup a meruelouse grete trompet/ a th=
ei that had perysshed in Assyria and be=
ne outlawes in Egipte shal come forth
to worshipe the Lorde in the holye hyll
which is in Jerusalem. Chap. xxviii.

Vo be to the proude crowne of dr=
onken Ephraim and to the fallt=
inge flower of hyr glorious beu=
tie which is set in the toppe ouer the m=
oste plentuouse vale/ wo be to the dron=
kherds. Beholde/ the stronge power of
the lorde comethe lyke an hayle stoume
dryuynge downe stronge holdes/ and ly
ke a grete shower of rayne dryuinge v=
pon euery parte of therthe: euen with
mennis fete shall the prowde crowne of

dronken Ephraim be troden downe/ād it shall happen to the fadinge flower of hyr gloriouse beutye which yet standeth on the toppe ouer the moste plentuouse Vale even as it happeneth Vnto the hastye frute rype before ỳ harueste/which as sone as on espieth it he is redye to devower it before his hande canne reche it. Aftyr this/the lorde of powers shalbe a Joyefull crowne and a beutifull garlande to the residwe of his people and shalbe the spyrit bothe of iugement to ỳ iuges/and the spirit of strength to thez that shal dryve his enemis from the gates. But yet euen these also erre withe oute knowlege by the reason of wyne/ & are with oute their wittes for theyr welthy dronkenes. ye their prestes and prophetes also erre oute of the waye for dronken welthynes. ffor they laden with wyne/and drowned with luste/erre in preachinge/ād offende in iuginge: for all their tables are so fylled with Vometes and fylthynes that no parte shalbe lefte Vnfylled. Which of them (I praye

aye you) shalbe they able to instructe eny
man or to teache the right discipline to
eny of these chylderne newely weaned
& plucked frō ỳ teate? Or what els ma-
ye they teache they clowtinge constitu-
tion to constitution/throyng one cōma-
undement vpon a noth²/inhibicion vpō
inhibicion/a lytel here & a lytel whyles
there. Wherfo² ỳ lorde shal speake vnto
this people confusely & in a straunge tō
ge vnto whō he sayde sometyme. This
shal quyet thy consciens: this refresshe-
th ỳ weary & afflicte soule: Yt is this (I
tel the) that shal bringe thy harte into a
blessed peace & reste: but they wolde not
heare: wherfo² ỳ lorde shal speake to thē
sayngе. Byd & cōmaunde agene/forbyd
and forbyd agene/ a lytel here and a ly-
tel whyles there/ that they mought go
backwarde/ fall/ and be alto broken/ ye ỳ
they mought fall into their snares and
be taken. Wherfore heare the worde of
the lorde O ye olde wylye skorners/ w-
hiche playe the Lordes ouer my people
which is in Jerusalē: for thy thilke ye/ we

ar at a bargaine with deth/ & at a poīte with hel/that when eny gret myscheffe or plage cometh/it shal not touche vs: for dissemblīg hypocrysye shalbe our refugye/& with lyes we shalbe defended. Wherfor even thꝰ telleth you ỳ lorde god saynge. Beholde I shal laye a stone yn zīō/a touche stone/a kornerd stone/a precious stone to stablesshe ỳ foundacion: so ỳ whoso ev' beleueth & cleueth to this stone/shal not lightly slyde: for his equite & eavenes shal I trye by plomet ād squyer/& his righteousnes shalbe pōderd as in a payer of balāces. But an hayle storme shal take awaye your refuge which ye stablessed: & your defence painted with kraftye lyes swellinge waters shal baze away: & yor bargē made with deth shalbe brokē/your apointmēt also made with hell shal not stād: for when this swellinge destrucciō shal arise & come vpon yow it shal swelowe yow in & karye you a waye sodenlye. For when it shal beginne erly in the morning/it shal endurꝰ but the same daye and nyghte/

and

and there shalbe sicheafeare that it alone shalbreke euen the hartes of the that doo but heare of this. Then shalbedes be so narowe that noman maye haue his reste/ and the koueringes so skante ý noman maye be wrapped in them for the lorde shal stepeforth as he dyde in the mounte of Perazim and shal roffle angerly as he dyd in the Vale of Gibeon to worke his owne worke: he taketh a meruelouse strange wayes/ to brige his owne worke to passe/ ful straunge & woūdrefulare his dedes. Nowe therfore dispyse not this warninge leste yow' captiuyte be the more grevouse: ffor I haue harde of the lorde god of powers that there shal come a soden ende and destruccion vpon al the erthe. Lysten therfore and heare my voyce/ geue hede and beleue my wordes. Is not the tylman alwayes busye in duwe tyme to plough he/ to opene/ and to kutforth his lande to sowe it: dothe he not a non as he hath made it eaven and playne sowe his fetches orsprynkel his Coompyn: and after warde

warde sowe it orderly now with whete and then with barley and so forth with the other corne acordinge to the strength of ỳ soyle: And to do these thinges duely in ordre do not his god teache ād dyrecte hym: for he thresshеth not his fetches with a wayne/nor turneth the carte whele vpon his Coomyn. But the fetches he thresshеth with a flayle/and his Coomyn he beateth forth withe a staffe/and even so lyk wyse he gryndeth his whete into brede. Which he coulde never do with thresshinge it. For nether the violence of the turninge of the carte whele: nor yet the tredinge of the beastes fete maye grynde it into meale. And this thinge is shewed hym of the Lorde of powers which is the moste meruelste counseler and the gretest magnifyer of equyte.

Chap. xxix.

WO be vnto ỳ Ariel/Ariel/a cyte sometyme subdued of Dauid. Take yet a fewe yeares respite let some festes yet passe ouer awhyle/ & then suerly shal Ysbesege Ariel. They shal

shal she be so heavye and so karefull that she maye welbe called Ariel. I shall cõpase therownd a boute with tentes and castelles and shitte the yn withe towers and dryue vp bolwerkes agenste the. And thow shalt be so lowe brought that thow shalt speake even oute of ỳ grownde / and as of one buryed in the dust thy voyce shalbe harde. For thy voice shalbe lyke a sprite speakinge oute of therth / so fayntly shalt thow grone oute of the grownde. For the multitude of thy enymes shalbe lyke the motes in ỳ sonnebeames ād the cruel multitude of them shalcome vpon the lyke duste reased vp and karyed sodenly in the twinkelinge of an eye. Then shalt thow be visited of the lorde of powers with thonder/erthe quakes/ād fearful crackes/ with whyrlwides / stormey tempestes/ & with the flame of a devoweringe fyer. But nowe al this multitude of the gentyles beinge aboute to bringe forth their armye agēste Ariel / all this hoste / the compassinge aboute hyr/ād hir besegers all

alappere as yet to be but a dreame of an hongrye man dreaminge to haue eaten/ which nowe waking is ful hongrye ha= uinge his bely emptye/and lyke a thir= stye man dreaminge that he drinketh & a non as he is a wake he is ful faynte & drye whose desyer yet birneth for drynke Thus (Isaye) appereth the multitude of al these gentyls as yet to be lyke/ w= hich shal fight agenste the mounte Zi= on. But then shal ye be amased/astoned gappynge and beholdinge al these thin= ges/ye shalbe dronken/but not with w= yne/ye shal rele/but not for dronkenes/ for the lorde shal power forth vpon you the spryte of a depe slomber/ and shal sh= ut vp yower eyes/ that is to saye he shal kouer yow^r prophetes and cheffe seinge men: And al propheryes shalbe vnto y= ow eue as the wordes of a clasped bo= ke and sealedvp: which if thou offeres̄t vnto a wel lettred man saynge/I praye yow read this boke/ he shal saye/I can= not read it for it is sealedvp: Also if it be geuen to an vnlerned man saynge/I

praye

praye the tead this boke/he shal gnswere the. I am not lettrede. Wherfore thꝰ saith the lorde. Because that this people draweth nighe me withe their moutthes ād with their lippes speak mich worshipp by me their hartes beinge farre fro me/ and because the feare that they owe vnto me they geue it me after the doctryne and the commaundements of men/ therfore beholde/ I my selfe shall do to this people a thinge to be merueled and woundred at a bove mesure: that is to saye/ I shal destroye the wysdome of their wysemen and the vnderstandinge of their men of moste actiuite shal haue a fall. Wo be to them that so depely drowne their selues in their own policye/ that they thynke to hyde their thoughtes and counsells frome the lorde. Which hyde their enforcements ād studes in derkenes saynge presumptuously: Who sethe vs? or who knoweth vs? which power presumpcion/ is as thoughe ỳ potters claye shulde devyse with in it selfe or that ỳ worke shulde saye to hyr ma-

ster

ster. Wake me not: and as thoghe ỳ potte shulde repoꝛte vpon hyꝛ potter/ that he vnderstandeth not. Se ye not now therfoꝛe to be euen at hande that Libanus shalbe turned into Charmelum and Charmelus shalbe rekened amonge ỳ wodes? Euen then shal the deffe vnderstande the woꝛdes of the boke/ and the eyes of the blynde (the derke clowde taken a waye) shal receyue lyghte: And ỳ oppꝛessed shal celebrate a glad daye to ỳ loꝛde/ & the nedyons shal reioyse in hym that maketh holye Israel. Foꝛ these violente tyrauntes shalbe consumed/ and these wylye mockinge hypocrytes shall periſh. And these that are so bente vpon myschefe to leade men into sinne foꝛ the noonte goinge a bought to supplante ỳ reprover that sitteth in iugement/ & thorow lyes lead the right wyse into a contrarye pathe shalbe kutof. Wherfoꝛe thus saith the loꝛde the saviow² of Abraham vnto the house of Jacob. Let not Jacob now be ashamed neth² chãge his chere when he seithe euen them also w-

hom

hom my handes haue made to be emonge his chylderne to sanctifye my name/ ye to sanctifye hym that maketh holy Jacob & to worshipe ỳ god of Israel. Which gētyls lately erred/ but now haue they the spyrit of Vnderstanding: which before were barbaronse & fyerce but nowe ar they tamed and learned the lawe.

Chap.xxx.

Eyghe vpon these vnnatural chylderne goig oute of kynde(saith the lorde) which dare make a counsel with oute my counsel/and weaue a web nothinge after my mynde/to heape synne vpon synne. For they gosorth to descende into Egypte and asked not my mouthe: trustinge to Pharaos strength and in the shadewe of the Egyptions:but Pharaos helpe shalbe turned into power confusion: and the confidence ỳ ye haue in the protection of ỳ Egyptiōs shal turne ye to ignominye. yow princes were in Zoana & power Ambassiatours came to Hanesam: But yet shall ye be all ashamed of ỳ people that

maye

maye not helpe yowe: for they shal nether bringe yow helpe nor ayed/but shal bringe yowe into confusion and oppro-bye. yower beastes wente laden by the sowth waye/ ye thorow a region ful of perel and feare be cause of lyons and lyonesses/ rocketryces and swyfte fleyng dragons laye there: yower mules were laden vpon their shulders with yower tresure: & Camels boze vpon their bunchedbackes yowr ryche presentes to people vnalbe to helpe yowe. For ful vayne and vnprofytable shalbe the Egyptions helpe: wherfore I kryed vpon yow on this maner/ let yowr prowde audacite ceasse: And nowe therfore go wryte this thinge in their owne tables & recorde it in a boke to endwer into a perpetual testimonye to their posterite. For this people is stowrdie/ they ar false chylderne/ chylderne that loue not to heare the lawe of the Lorde. Whiche dare saye to the prophetes/ kare ye not for vs and also to the seinge men tell not vs of thinges tocome/ but preach vs pleasaunte

unte thinges loke vs oute deceytes/ saye forsake this waye / go frome that waye and at laste take from vs even him that maketh holy Israel. Wherfore thus saith he that maketh holy Israel. For as myche as ye haue thus abhorred my worde trustinge in fraude and violence cleuynge there vnto / this same power wykednes shalbe yowr breke & fall / even lyke a retinge high holowe walle which cometh downe al at once yet eny man beware: ye / yowr destruccion shalbe lyke the breakinge of an erthen pitsherde whose fall and breakynge no man shal pyte / no although he it be so smal broken that there be not fownde therof so miche as wolde fetche a cole of fyer or take vp a litel water from the pitte / for even thus hath the lorde god which sanctifyth Israel promysed saynge. In sittinge styll quyetlye shall ye be saued: for in sylence and hope standeth yowr strength: but as for yow / ye neuer receiued it / but rather sayd naye not so: but we wyl get vs to horsbacke and so estape:

but thynke ye so to flee and to escape? ye wyl answer / the swyfter that owr Hosebe/the soner shall we be oute of daunger. And I tell yowe agene / that the faster ye flee / the swyftlyer shal yower persuers folowe vpon yow: so that a thousande of yow shal flie at ỳ feare of one man or of fyve at the moste vntyl ye be left as thynne as stande the trees in ỳ hyll toppes lefte for mastes of shippe / ye shal stand as naked in sighte as a marke in a nolle hyll. Notwithestandinge yet in the meane tyme / the Lorde abydeth with longe sufferinge to haue mercye vpon yowe / and suspendeth his counsell to thentente he wolde be bountuously mercyful to yow: for the lorde god is ful rightwyse: And blessed are all men that wayte on hym: If ye thus do (O people of Zion and cytesens of Jerusalem) ye shulde neuer wepe: for suerly he wolde haue mercy on yowe / ye as sone as he harde the voyce of yower kryige he wolde helpe yowe. It is the Lorde verely that geueth yowe the brede of afflic=

of affliction and the water of heuynes. But yet will not yower master abhorre yow longe/ if ye lokedvp withe yower eyes reuerently vnto yower teacher and yower eares heare the wordes of hym warnige and tellinge yowe sayinge: This is the waye/ this waye see that ye go whether he se yowe swarnige either on the right hande or on the left hande. If ye heare yow^r master (I tell yow) and wyl despyse the curiouse sylveringe of yower karuen Ymages/ and throwe awaye the costuouse gyldinge of them euen as ye wolde abhorre clothes polluted withe menstrwe/ and bydthem walke straungers. Then shall he greue rayne to yower sede whiche ye shall committe vnto the grounde/ and it shall bringe forth sode from the erthe: and there shalbe plentye and grete aboundaunce. And then shall yower heardes fede vpon yower brode medewes/ yower drafte oxen and mules shall eate fatte prouendoure wenewed with the fanne. Also diuerse ryuers of waters

shal flow downe frome euery highe mountayne and highe hylle. But afty grete slaughter and ruyne of towers/ mone shalbe as bryghte as the sonne: the light of the sonne shalbe seuen tymes bryghter then it is and so grete as is the lighte of. vii. dayes altogither/ ye especially in that tyme when the Lorde shalbynde togither the breke of his people and shall heale the gappe of their wounde. For beholde/ the maiestye of the lorde shal come from a fayre/ his face shal bremme so bryght that none maye abyde it/ his lippes shalbe ful of indignacion and his tonge lyke a devoweringe fyer/ his breath shalbe lyke a swelling flowde atysinge vp to the throte to take awaye the haithen which are geuen to vanyte/ and to take awaye the brydel of errour beinge yet in the chaves of the people: but yow shall syngeas men in the vygils of holyfestes and be glad in harte lyke them that go by the trompet blowers goinge forthe to the hyl of the lorde even the rocke of Israel. Also the lorde shal

de shal putforthe the glorioufe power
f his Voyce & shal shewe forth his th=
eteninge arme with a grymme count=
naunce and with the flame of deuowe=
inge fyer/ye ād that with an erthe qu=
ake and a grete hayle storme. Then sh=
al the Assyrions be a frayde at the Voy=
ce of the lorde which shal smyte thē wi=
th a rodde/and the rodde that the Lorde
shal bende agenst them shal go thorow
euery foundacion. Which rodde he shall
laye Vpon them with tympanes/harp=
es and batayle to ouercome thē. For ev=
en frome the beginninge hath he prepa=
red the fyer of affliccion ye and that for
the Very kinges/which fyer hath he m=
ade both depe and brode runninge Viol=
ently as in A grete heape of wode wh=
ose Violence the blaste of the lorde sette=
th a fyer lyke ỳ floteringe noyse of brym
stone.

Chap.xxxi.

WO be to thez that godowne in to
Egypte for helpe/whiche truste
in their horse/and put their con=
fidence in their chariets because they ar

so many / and in their horsemen because
theire strengthe is myghtye : but Vnto
hym ỹ maketh holy Israel they haue
no respecte / and the lorde never seke th-
ey / when he of his infinyte wysedome
bringeth affliccion vpon men / and yet
his worde maketh he not voyde / he ty-
seth agenst the famylye of the wyked /
ād agenst the helpe of eveldoers . The
Egipcies verely armen and not goddes
and their horse ar flesshlye and not of ỹ
spirit . Wherfore when the lorde shal st-
retthe forth his hande / both the helper /
and he that loketh for helpe shalfall: ād
shalbe altogither destroyed . For thꝰ ha-
th the lorde spoken to me: Even as a ly-
on / or ỹ lyōs whelpe roreth over hys pr-
oye nowe taken / fearing nothīge at the
noyse of al ỹ herdmen kryng at hym / no
not once abasshed at their oute shryte / so
shall the lorde of hostes come downe to
defende & fyght for the mounte Zion ād
for hir lytel hyll . The lorde of powers
shal defende Ierusalem lyke a byrde fl-
otteringe aboute hyr neste / kepinge / de-
ly vring

lyuering / awaytinge and sauynge hyr.
Come vp agene (O ye chylderne of Is-
rael) as farre as ye haue gone downe fo-
rsakyng yow̄ god / for the tyme shal co-
me ẏ every man shal caste a waye their
syluer images & golden Idols which y-
ow̄ vngracious handes haue made in-
to yow̄ synne. Assur shalbe smiten dow-
ne with swerde but not with ẏ swerde of
man / & ẏ swerde shal devower hym / but
not ẏ swerde of man / and he shal fle frō
ẏ slaughter (his hoste takē) he shal ow-
errunne his owne castel for feare / & his
capitayns shal abhorre & be ashamed of
their owne baners & badges. These thi
ges hath ẏ lorde spoken / whose laūpe is
fedde in Zion and his fyer is noure sshe-
ed in Ierusalem.

Chapiter. xxxij.

Beholde / a kynge shal raigne af-
tyr the rule of ryghtwysnes and
his chefe rulers shall governe
and ordyr after the balaunce of Equite:
Which dwe administracion shalbe vnto
the subiects as shelter frome the wynde

and defence frome the storme. Yche prin-
ces shall refresshe theirs euen as swe-
te ryvers in a drye place/ād lyke the sh-
adewe of a grete hyghe rocke in a thyr-
stye lande. The eyes of the seers shaln-
ot be deceaued/ and the eares of the hea-
rers shal take good hede/ād the hartes
of the stockysshe fookes shal vnderstan-
de learinge: the stuttinge tonge shal sp-
eake distinctly and eloquently/also the
knaue shalnomore be called gentelman
nether thenyggerde shalbe called lybe-
rall/but the knaue shal thinke knauys-
he thinges and his harte shall properly
convaye wykednes to playe the hipocr-
yte and to conspyre abhominacion agen-
ste ỳ lorde/pylling and polling the hon-
grye soule/ ꝙ taking the drynke forme ỳ
thyrstye. These are his myschevous
weapens/these ar his dedely counsels to
destroye to pylle ꝙ to robbe ỳ poore affli-
cte with lyȝge wordes/ yea ỳ whyles he
mynistreth ỳ lawe vnto thē/ but ỳ gēt-
elmā cōcepueth gētel thīges/ by which
gētel ꝙ noble deads he aryseth ꝙ is stedē

cleare

leare. But o ye ryche cytes geven al to welthye ydlenes / aryse and heare my voyce. Geve eare vnto my wordes ye cytes that sitte so faste and suer: for afyr certayne dayes and yeares ye shalbe troubled (o ye cytes so suer). When ỳ grape gatheringe shalbe at a staye / ad the gatherer of the frutes shalnot come you shalbe a stonned / o ryche cytes in so welthy ydlenes / ye shalbe amased fore al powet suer confidence to se yower selfe brought so bare / and yower bare loynes gyrte with sacke. At the very soukinge teate shal there be waylinge for ỳ troppe of the yeare / and for thencrese of the vyne yarde: fore my peoples feldes shal yilde them bryers and thornes because that all the house holdes and cytes are full of vayne mirthe and welthye wantenes. Their palaces shalbe throne downe / and their cytes so full of peple shalbe lefte voyde: Their towers & turrettes of defence shalbe brought into perpetual dennes into battlinge places for mules and pastures for flockes. Vntyly

tyll the spyret be powerd into vs from
aboue/Charmelus shalbe turned into
a deserte/and Charmelus shalbe taken
for a wode / and equyte shall dwell in the
deserte/and rightwysnes shal inhabite
Charmelum/and peace shalbe the ende
of rightwysnes/reste and suernes shall
folowe rightwysnes for ever. And my
people shall dwell yn the fayer house of
peace/in suer tabernackes / and in ryche
beddes. Hayle/when it shal descende/it
shalfall only vpon wodes and cytes/O
how happye are yowe whiche shal sowe
boldely and suer / ye and that by every
ryuer syde setttinge the fete of your ox=
en and asses whother wardes so ever ye
luste.

Chap.xxxiii.

But wo be vnto the that robbeste
and destroyste wother: for shalt
not thow thy selfe (thinkest) be
robbed agene? And wo be vnto the that
layeste awaighte for other/for thynke=
ste thow thy selfe to escape? Even as
thow hurtest wother / so shalt thow be
hurted agene/and as thow haste layed

wai=

wayte to destroye wother / even so lyke
maner shalt thow thy selfe perysshe.
Lorde haue mercy on vs / fore vpon the
do we depende. Thoghe it be so that th-
eyre power be bente to persue vs : yet
be thow a presente sauyowre to vs yn
tyme of tribulacion. Let thys people fle
a waye at thy angrye voyce. Let these
haythen folke be scaterd and dispersed
a waye at thy busklynge vp to ruffle.
Let theire proye be taken a waye frome
them / as men take awaye locustes / w-
hen they gather a grete multitude tog-
ither and caste thez into a dyke. Be th-
ow exalted (Lorde) whiche dwellest a-
bove: Let Zyon be fylled withe equyte
and tyghtwysnes. Let the faithe be yn
hyz tyme: Let strengthe / helthe / wysdo-
me / knowelege / and feare of the Lorde
be hyz tresure. Beholde / the aungels
of them krye withe owte / the aungels
of peace wepe bitterly / the pathes are
forsaken / the wayefayerers are gone /
the conuenauntes are broken / cytes are
neglecte / noman setteth by a nother / the

lande nowe destroyed / kyeth mourning
the heuntye of Libanus is cutdowne and
turned into hyr shame / the goodly pastu-
re of Saron is lyke a drye deserte: the pa-
lentuous feldes of Basan and Charme-
lus are gone. WHerfore nowe shal I ary-
se (saith the lorde) nowe will I be exalted
nowe will I be borne by any highe. But
you shal conceyue chaffe and bringe fo-
th stubble and power owne fyerye breа-
the shal devower you: the people shal-
be burned lyke lyme / and shalbe lyk th-
ornes cutdowne for the fyer: Heare the-
refore / ye that dwell a farre what I will
do / and ye that are nighe knowe my po-
wer / The synners are a fraide in Zion
and tremblinge feare holdeth hypocry-
tes sayinge / whiche of vs shall abyde in
this devoweringe fyer: which of vs sh-
al continue in this perpetual burninge:
But he that lyueth iustlye (I tell yow)
and speketh the trwthe / he that abhor-
reth to do iniuryes couetuously / and sm-
yteth a waye his handes frome giftes /
he that stoppethe his heares lestet hey-

heare

heat the desaightful oppression of thine
nocent blonde/and shit his eyes leste he
se evel: this man shal inhabit hyghe pla
ces/this mannis savegarde shal be in
right highe and stronge holdes of stone
Unto this man shal there be geven ye
ry pure fode/his eyes shal se the kinge
in his glorious estate/and shal loke o-
ver the fartheste region: Also his harte
shal delight in the feare of god. But wa
here is now the wyse craftye scrybe: wa
here is nowe the depe serchers of the
wordes of the lawe: where is the disputa
tinge doctour ad teacher of yonge men:
But here seest thow no strange tonged
people/neth yet of eny hard speach to y
which thou mayest not attayne/but be-
holde thow Sion/ower solempne cyte/
let thy eyes lokk upon Jerusalem that
riche habitacion even the tabernacle w-
hich shal not be moued frome hyr place/
whose nayles shal never be plucked ou-
te/whose ropes al shal never wey olde/
for the maiestye of the Lorde shal abyde
there present with vs. This is the pla-

ce w-

re where brode flowdes shal go full stry
rowndaboute in sighte / in the which ne
ther rouinge galeys shall sayle to robbe
nor yet eny woth³ charged shippe of wa
arre: for ẏ lorde is ow²iuge / ow² lawe ge
v² / the lorde shalbe ower kynge / it is he
ẏ shal saue vs / here shal the ropes and
stables be so stretched forthe that they
shall nede neuer to be repayerde / The
maste shal stande as stryfe as thoghe the
ere were no sayle bentevp / and then sh
al there be grete proyes distrybuted / w
hen even the lame men shal catche pro
yes. Here shal there be non taste downe
into his bed sayenge / I am syke / but the
people that dwelleth here shalbe quyte
from all deceases. Chap. xxxviij.

Approche nighe ye gentyles to
heare / and ye people come ād ta
ke hede / heare erthe / and what
so euer is in it / let ẏ worlde he
are and al thinge that springeth oute of
it / for the lorde is angrye with all naci
ons / and his wrathe is so kyndled agen
ste the power of them / that he wyll cu

rse th-

se them and be take thē to dethe/ so th=
t theire karions shal be throne awaye
o lye and stynke/ and the mountaynes
halbe whasshed with their blonde: for
wen the beutifull power of the heavens
halbe consumed/ and shalbe layed wy=
de opene lyke a boke Vnder the skye so
that all their beutefulaparel shall fall
downe lyke leaves frome the Vyne and
frome the fygge tre: ffor even in the he=
auens wil I bathe my swerde/ and from
thense shal it descende straight to Idu=
mea/ and to the people whom I haue a=
poynted to my Vengeaunce. Then shal
the swerde of the Lorde be bathed in bl=
owde and in the fatte and blowde of lā=
bes and gotes/ and shalbe noynted wi=
th the fatte of the wethers kydneys: for
the Lorde shal slaye a grete sacrifice in
Bozra and in the lande of Edom whe/
re the Vnicornes and stowerdye bulles
the whiche is to saye the mightye men
of power shal be smytendowne/ and the
erthe shalbe wasshed with theyr blou=
de/ and ỳ grounde shal be dounged with

their

their fatte kydnes: ye/ & the daye of godis vengeaunce/and the yeare where in thy stowerdenes shalbe rewarded shal come vpon the Zion/and thy brokes shalbe turned into pitche/and thy grounde into brymstone with whiche thy soyle shalbe so sore brente that nether daye nor night maye it be quenched but it shal smoke ever. It shalbe drye frome age to age/and noman shal passe over it for evermore/but oestroges/ibices/oules ravens shal inhabit it: for the lorde shal meate it forth with the lyne of destruccion and waye it withe the waighte of wastynge/and then if thow callest hyr kinges they shall no where apere/ fore even all hyr princes shalbe broughte to naught/then shal hyr palaces bringe forthe bryers and thornes/nettels and sowthystels shall growe where hyr walles and castelles stode/and thus shal they be dennes fore dragons / and palaces for struthyons there shall spryytes lyke monstrose bestes apere to eche other/and the roughe wodouses shal call there for

eche

rethe other/also there shalcome these la
myes to take their reste/ Erthyns shal
there make their nestes & lye/ they shal
make them dennes and noury shevp th=
eir whelpes: thyther shal Gryphes be
gatherd every on to his mate. Serche
ye the scripture of the lorde/and reade it
for there is not one of these thinges th=
at shalfayle/there is not one worde but
shalbe fulfylled all a lyke: fore what he
commaundeth with his mouthe/ they
are finesshed by his spirit/loke to whom
he dealeth his heretage and deuydeth it
withe his owne hande or meate it owte
with a lyne/that muste nedes abyde fa
ste for ever/so that they muste dwell in
it frome age to age. Chap.xxxvi.

The desertes and wyldernes sh=
albe glad/ ye drye lande also sh=
al reioyse and flouresshe lyke a
lyle: yt shal flouresshe right pleasantly
it shal laughe and reioyse more and mo
re/and be beutyfull to beholde. ffor the
beutye of Libanus shalbe geven hyr/the
comelynes of Charmelus and Sarone

also shall she haue/the Gentyles shall knowledge the glorye of the lorde and ꝑ magestye of ower God. Wherfore comunforted ye syke handes/and be steffe/ ye faynte knees/speake vnto the faynte harted sayngе/ be bolde and stronge/ and feare not. Beholde/power God shall come to avenge powe and to reward powe/ye he shall come to saue powe. And then shall the eyes of the blynde be illumined/and the eares of the deffe shalbe opened. Then shal the lame leape lyke an harte/and the domme tonge shall speake prayse/ Fountayns and sprynges shal breke forth in the deserte/and swete ryuers in the drye lande/ so that the drye lande shal haue hyr pondes ād the thirstye erthe hyr quycke springes. In the same dennes where the dragons laye/shal growe swete flowers and grene rushes. There shall lye bypathes and the kinges highe waye whiche shalbe called even the holy waye. A polluted man shall not passe thorowe it/for the Lorde hym selfe shall go withe them

eni thorowe the same waye that fooles go not oute of it/here shalbe no lyō/nor eny other myouse beste shall come vp to this waye or beforwnde ynit/but ryght suer shall the passage be/also they that shalbe redemed of the Lorde shalbe turned and come vnto Zion with prayse & shal haue euerlastinge ioye/gladnes & solace shal accompany them but heuynes & sorowe shalbe fled awaye.

The.xxxvii. Chapiter.

It came to passe that in the.xiiii. yeare of kinge Ezekias/Senherib kinge of the Assyrions wolde come vp to conquere and to take al the noble and stronge cytes of Juda. Wherfore this Assyrius sente Rabsaten frome Lachis to Jerusalem vnto Ezekias with the a grete hoste: which Rabsace when he had layed his hoste at the sluse of ouer pole in the waye to the fullers felde/there came forth vnto hym Eliakim the sone of Helkie president of the towne house/Sobna the scryb̄e/and Joas the secretery sonne vnto Asaphe.

Vnto whome Rabsace spake thus / Go
power wayes (I praye yow) and tel Ez-
ekias howe that the grete kinge of Ass-
yrye hathe spoken these same wordes:
what is this thy confidence to which t-
hou stekest so faste? Arte thow so folys-
sh hardye to thinke to haue counsel and
power to wage batayle? other in who-
me nowe at laste trustest thow so myc-
he that thow darest rebel agenste me? I
shal tel the / thou trustest to the ayed ād
vpholdinge of this broken reede / that is
to an Egyptcion / to the which reede w-
hoso ever leaneth / he pearseth his han-
de and boreth it thorowe. Fore even si-
che on is Pharao kinge of Egypte to al
that truste vpon hym: but if thou wylt
saye / we truste in the lorde ower God:
a suer truste in dede to truste in hym w-
hose highe places and alters Ezekias
hathe taken awaye commaundinge Iu-
da and Ierusalem to worshipe before th-
is alter. Be it in case (I praye the) that
I shulde geve the now (notwithstandi-
nge thy bargayn made withe my Lorde
the

the kinge of Assyrye) two thousand horses/art thou able yet of thy selfe to mā them? And howe is it then / that seinge thou arte not able to abyde the violence and power even but of one of the leste princes of my Lorde / yet not withstandinge/wylte thou truste to the horsemen and charietes of the egyppcions? Thinkest thou that I of my nowne heade am come vp hither to destroye this lande? It was my Lorde that commaunded me saynge. Go thy wayes vp to that lande ād destroye it. Then spake Eliakim/Sobna/ and Joas vnto Rabsacen: speake vnto vs thy seruaunte (I praye the) in the Syre tonge/for we vnderstande that languege / and speke not to vs in the Iwes languege leste the people nowe beinge at the walles heare. Whome Rabsices answerde. Why/thinke ye that my Lorde sente me only to yow and to your Lorde to saye this message/and not rather to these kareful & miserable men that sitte vpon the walle that they shulde not be constrayned

to eate theire owne dyrte and to drynke
theire owne pisse with yow: Rabsace th=
erfore proceded stefly in his oracion kry=
inge with a lowde voyce in the Jewes
tonge saing/Heare what the grete king
the kinge of the Assyrions commaun=
deth. Thus cõmaundeth the kinge/ ta=
ke hede leste kinge Ezekias deceyue yo=
we/for it lieth not in his power to defen
de yowe/ Nether let hym persuade yow
to truste in his lorde/affirminge that ỹ
Lorde with oute doute wyl delyuer you
and that this cyte shal not be delyuer=
de into the handes of the kinge of Assy=
ryc: se that ye obaye not Ezekie/for th=
us promyseth yow the kynge of Assyrie
If ye wyll heare me so myche favoure
as to forsake hym and turne to me/ eve
ry man shal enioye styll his owne vyn=
eyarde his fyggetrees/ and euery man
shal drinke the waters of his owne pyt=
te vntyl I shal come and leade yow vn
to a lande as good as is this powers/e=
uen a lande wherein is plentye bothe of
whete and wyne: ye/a lande al redy so=

wne

vyne withe almaner corne and planted
with ỳ beste tynes. Take good hede ỳ
Ezekias deceyve powe not sayinge / the
Lorde shal delyver yow. For / haue ther
ever yet eny of the goddis of the gentiles delyuerd their lande frome the powr
of the kinge of the Assyrians? Where is
nowe the God of Hemath ād Arphad?
Where is the god of Sepharuaim? And
who (ỹ prays powe) delyuerde Samaria fro my power? Whiche on emonge all
the goddes of these kingdomes hath delyverde their region from my power? so
that ye maye truste to the lorde to delyver Ierusalem from my hande? At these wordes the kinges legates wer so put
to sylence that they had not a worde to
answere. Then returned Eliakim the
presydent of ỳ towne house sonne of Helkie / Sobna the scrybe / and Ioas Secreterye the sonne of Asaph vnto Ezekias their clothes alto cutte / and tolde hi
the oracion of Rabsacen.

The.xxxviij.Chapiter.

When kinge Ezekias hearing this/cut his clothes: and he clothed with sacke wente into the temple of the Lorde: and in the meane tyme he sente Eliakim the president of ỳ towne/ Sobnam the scribe and the seniours of the preestes clothed with sacke vnto Isaye the prophete sonne of Amos whiche sayed vnto hym. Thus commaundeth vs Ezekias to saye vnto the. The daye of tribulacion/ the daye of affliccion and blasphemye is nowe come even lyke as thoughe the tyme of delyueraunce of chylde were presente/ and strengthe to put it forth shulde fayle the mother. Verely the Lorde thy god hath harde the wordes of Rabsace/ whome his Lorde the kinge of Assyrye hathe sente to blaspheme and to revyle the lyuinge god with certayne wordes which the lorde thy god hath harde/ wherfore thou muste geve the to pray for ỳ reamnaunte which ar yet left a lyue Then Isaye answerd ỳ seruãts of kinge Ezekie thus sente ꝙ comen on this maner

Thus

Thus shall ye tell yower lorde. Thus saith the lorde. Feare thou not for these wordes which thou hast harde / in ỳ which the seruants of the kinge of Assyrye haue thus revyled and blasphemed me / for lo / I shall sende vpon him but a blaste of wynde / whose noyse assone as he heareth he shal returne into his owne lande / where I shall cause him to be slayne with swerde. Nowe was Rabsaces returned and fownde the kinge of Assyrye making warre agenst Lobnam (for he had knowledge that he was remoued from Lachis and it was reported also of Tharhaca kinge of the Ethiops ỳ he shuldbe nowe cõe to make warre with him) which message when the kinge of Assyrye harde / anon he sente other ãbassiatours to Ezekias with this commaundement. Thus shal ye tell Ezekias kinge of Juda. Take hede thy god deceyue the not in whom thou trustest promysinge the that Jerusalẽ shal not be delyuerd into the hands of the kinge of the Assyryons. For thou hast

harde

harde what great actes the kinge of Assyry hath done to al kingdomes in subuertinge them / and dareste thou haue yet eny hope to escape? Did the goddis of ỹ Gentyles delyuer them whom my predicessours haue cõquered? Couldē they delyuer Gozan / Haran / Rezeph / and the Chyldern of Eden / whiche holde of Thalassar? where is the kinge of Hamath / kinge of Arphad / kinge of Sepharuaim / Hene and Aue? Then toke kinge Ezekias the Pystel of the handes of the Ambassiatours / & when he had red it / he wente vp into the house of the lorde / and opened it before the lorde makīge his prayer on thys maner. O lorde of powers / the God of Israel / which dwellest at the Cherubyns: thou arte ỹ God which is the only god / even the god of al the kingdoms of the erthe / for it is thou that haste made bothe heauen ād erthe. Bowe downe thy eare lorde and lysten opene thy eyes ād beholde / Consyder al the wordes of Senherib which hath sente hither a blasphemous message / wherỹ

eryn he curseth and blasphemeth the ly
uinge god. Verely (lorde) I knowe this
to be trwe/ that the kinges/ of Assyrye
haue conquered all tye kingdoms and
regions of the other nacions/ & that th=
ey casted their goddes into the fyer/ for
these were no goddis but the worckes of
mennis handes made of tre and stone/
wherfore they haue destroyed them wo=
rthely. But nowe (lorde ow' god) nowe
saue vs frome the handes of Senherib
that nowe all the kingdoms of the erthe
might knowe that thou art the lorde a
lone. When the thinge was at this poy=
nte/ Isaye the sonne of Amos sente ād
tolde Ezekias these wordes. Thus ha=
th the Lorde God of Israel spoken vnto
these thinges which thou in thy prayer
askedste of me as concerninge the kinge
of the Assyryōs. Th' answerth the lo=
rde agenst him. O virgyn and daught=
er of Zion/ the kinge of Assyrye hathe
despysed ād scorned the/ he shoke his he=
ad after the o daughter of Jerusalē: but
thow proude kynge/ whō revilest thou:

whom

whom curseste and blaspheemeste thou?
Agenste whom kroweste thou or lyftest
vp thy stately loke? Verely euen agenst
him that sanctifieth Israel. For (thy se-
ruants sente hither) thou reuyledst the
lorde and hast taken so stoutly vpon
thy selfe this thinge sayng / I shal kom-
er the moste highest mountayns ād sy-
des of Libani with the multitude of my
horsemen and charietes / I shal cutdow-
ne hir highe Ceder trees ā hir beste fyr
trees. I shal entre thorowe both hir hi-
ghe mountayns and also hyr wodes ād
fayer feldes. And where I fynde wat-
ers I shal drye them al vp with the fe-
te of my hoste. Speakest thow not now
euen thus to kinge Ezekias? saige / hast
thou not harde what actes and by wh-
at power I haue done them in tyme pa-
ste and what I am aboute to do now al-
so? that is to wete / that I am aboute to
subuerte thy cytes be they neuer so stro-
nge and to bringe thē into heapes of st-
ones ād into ruyne / whose inhabitours
shal quake for feare lyke handlesse men

beinge

beinge confounded / for they shalbe lyke the grasse of the felde which nowe is gre-ene and anō is it thek for houses / ye wi-hich often tymes is withred before it be-rype. But I know I knowe (saith ỳ lo-rde) thy conuersacion / I knowe thy set-tinge forth and thy returninge / ye I k-nowe thy furyouse rebellinge agenst me ffor this therfore thy hasty conspyrison agenste me and for thy pryde which all wel knowe / I shal put a brydle vpon t-hy nose and shal set a snaffle vpon thy lyppes where with I shal plucke ỳ bac-ke agene by the same waye thou camste But (o Ezekias) this token shal I geue ỳ / this yeare shalt thou eate siche as ye haue in store / the neyte yeare shal ye ea-te siche as shal growe of their selfe with oute tillinge or sowinge / but the thirde yeare ye shall both sowe ād reape for ye shal plante vynes and eate their frutes And then thei shal come agene togither which escaped beinge of the house of Iu-da / and their rotes sente downe into the erthe / they shal yilde forthe their frute

ful

ful highe. For oute of Jerusalē shal cōe the reamnaunt that are lefte / and thei that ar saued shall come from the mounte Zion. These thinges shall the zele of the lorde of hostes thus bringe to passe / wherfore thus promyseth the lorde / as touchinge kynge Assyrye. That in no maner of wyse shall he enter into this cyte / no not so myche as an arowe shal he shote hither / there shal no shylde or buckler be bente vp agenste hyr. Nether shal they dyg vp eny bulwerke agenste hyr / but the same waye that he came shal he retourne. For vnto this cyte shal he not come sayd the lorde: for I shal fyghte for this cyte and shal defende it / (saith the lorde) ād shal saue it for my nowne sake and for my seruante Dauides sake. Then went forth the angel of the lorde and smyt. v. thousande / an hōdred and .iiii. score / in the tentes of the Assyrions / and when the people of Jerusalem rose erly in the morninge / lo they laye al dede / wherfore Senherib kinge of Assyrie departed ād went his waye frō thence

thence and abode at Niniue. And after this/it chaunced on a tyme ỳ as he wor-shiped his god in the house of Misroch: Adramelech ād Sarezer his sonnes smit of his head with a swerde and fled into the lande of Ararat. And after this/ Esarhadon his sonne raigned for hym.

The.xxxviij. Chapiter

NOt loge before these thiges were in doinge/ Ezekias was sore syke and lykely to haue dyed and then came there vnto him Isaye ỳ prophete the sonne of Amoz/ & sayd vnto him. Thus sayth the lorde. Set an ordyr in thy house/for thou shalt dyeād not lyue. Then Ezekias turned his face to the walle and made his prayer to ỳ lorde saynge: Remembyr lorde (I beseche the) how I haue walked before the in trwe faithe/with pfit harte doinge thy plesures. And thus saynge Ezekias wepte sore/ Then spake the lorde to Isaye on this maner. Go thy wayes and tell Ezekias. Thꝰ sayth the lorde/the god of thy father Dauid, I haue harde thy

prayer

prayer/ I haue sene thy teares: wherfore lo/ I adde yet vnto thy lyfe. xv. yeares also I shal delyuer the and this cyte which I defende frome the handes of the kinge of the Assyrions. And this token shalbe geuen ỹ of the lorde that he will perfourme his promyse. Beholde/ I shall bringe backe the shadue of the dyall which shadue is now descended withe the sonne arysinge in Ahaz dyall and shall turne it vpagene. x. howers: then turned backe the sonne the same. x. degrees ascending agene by the which the shadue had descended before. The thākesgeuinge which Ezekias kīge of Iuda write after he had bene sycke & was nowe rekouerd frome his sore. I had wente ỹ I shulde haue gone to my graue in my beste dayes/ when I moste desyerde the residue of my age. I sayd with my selfe I shal no more apere before ỹ lorde god in this lyfe. I shal nomore be cōuersante with the mortal men but shalbe with ỹ banesshed cytesens. My dayes are foldenvp and taken awaye fro me lyke

an harde

ay herdemannis tente. My lyfe is kut of lyke ỳ weauers webbe: whylys ỹ prouyded to lyue he kut me of. He made an ende of me on a daye/ỹ trusted at the leste to haue lyued vnto the morowe/but he also broke my bones lyke a lyon/and made an ende of me on a daye. Then chattred ỹ lyke a swalowe/and murmured lyke a Crayne/ỹ moorned lyke a dove/lyftige vp my eyes vnto ỳ highe god saynge. Lorde ỹ am sore handled/delyuer me vpon thy worde. What myght ỹ thike or what might ỹ saye that he wolde do this miche for me? That ỹ moughte yet puse al my dayes/ye although it be to my bytter payne. For ỹ knowe verely (lorde) ỳ this lyfe is saulsed with galle/and that my lyfe is subiecte to all bitter myserye. ỹ knowe that thou makest me heuye of sleape/& wakeneste me agene. But lo/yet shal ỹ thike that thou doste me grete plesure if thou grauntest me these kareful bitternesses. Here thou stayest my lyfe that it pesshed not whiles thou casteste al my synnes be-

hynde thy backe. For nether men layed in their graues prayse the/ nor yet ye deade loaue the/ nor they that descende into their graues abyde for thy faithfulnes. But it is the lyuinge man/ it is the lyuinge (I saye) that prayseth the/ euen as I do nowe this daye. For the fathers laye forth thy faithfulnes vnto theire chylderne. Saue vs (lorde) and we shal synge ower psalmes/ all the dayes of ower lyfe in the house of the lorde. Then commaunded Isaye sayng/ take the plaster and laye it vpon his botche & he shal amende. And then sayed Ezekias. Oh what a meruelouse thinge is this that I shal yet ascēde into the house of the lorde.

The.xxxix Chapiter

At the same tyme/ Merodach/ Baladan ye sonne of Baladan ye kinge of Babylon sente letters & presents vnto Ezekias. For he had harde how that he was sycke & amēded. And Ezekias was glad of thē and shewed thē his tresure houses of his syluer and golde/ of his riche spyces/ & his

his fyned oyles ād his precious oyntm-
ents/he shewed thē al the houses of his
plate/and what soeuer tresure he had.
There was nothinge that Ezekie had
other in his house/or thorowte al his rea-
alme/but he shewed it thē. And then ca-
me Isaye ỳ prophete vnto kīge Ezekias
saying to him. What saye these men/or
frō whense ar they comē vnto ỳ? Ezeki-
as answerde him saying/they ar comen
vnto me frō a farre lande euen frō Ba-
bylon. And Isaye sayd/what haue they
sene in thy house? Ezekias answerde/al
ỳ I haue in my house haue they sene/I
haue shewed them also all my tresure.
Then sayd Isaye to Ezekias/heare the
worde of ỳ lorde of powers. Beholde/ỳ
dayes shal come that what so euer is in
thy house/& whatsoeuer thy fathers ha-
ue gathred & layed vp in store vnto this
daye/it shalbe takē awaye & karyed to
Babylō/neth² shal therbe eny thig left
saith ỳ lorde/ye & certaie of thy chylde-
rne which shalgoforth of the ād whom
thow shalt begete shalbe takey awaye

also/ & shalbe come geldeo men in the kynge of Babylons courte. And then sayd Ezekias vnto Isaye. The lorde turne it to good that thou hast nowe expressed: but in my dayes (sayd he) I beseche ỹ lorde that al thinges mought be quyet & suer.

Here begineth of kynge Cyrus Cha.xl

BE of good chere be of good chere my people (saythe power god). Se that ye counforte ỹ hartes of Jerusalem/ & tel them of their reste and delyueraunce from captiuite/tel thē howe their synnes shalbe forgeuen after that thei haue receyued their ful chastisinge of the lordes hāde for al their synnes. Wherfore/there kryeth a voyce saynge. Prepare ye the waye for the lorde in the deserte: and make the pathes playne for power god in the wyldernes: let euery vale be exalted/ād euery mountayne and hyll be layed lowe/ let kroked wayes be made straight/ & rowghe wayes smothe. For the glorious maiestye of the lorde shal appere which euery mā

shal

shal see/ for the lorde hath promysed it.
ffarthermore the same voyce commaunded sayng: krye thou. And I asked hi what shal I krye: which answerde. That euery man is but grasse: ād all their gloriouse beutye is lyke a flower of the felde. Grasse as sone as it is wythred/ ỹ flower falleth a waye: And euen so the people is but grasse/ after that the spirit of the Lorde hath blowne vpon them notwithstandinge this grasse be withered and the flower faded/ yet abydeth the worde of ower god for euer/ yet this voyce commaunded agene saynge. Go vp into the highe hill O Zion/ which preacheste vs good tydinges. Lyftvp thy voyce as lowde as thow mayste O Ierusalē whiche preacheste the gospel. Lyftvp thy voyce (Ysaye) ā be not a frayed/ and tell the cytes of Iuda saynge. Beholde/ it is ower god/ beholde/ the lorde almighty shal come with grete might/ ā shal ruke by his owne power. Beholde/ he beinge cleare ā noble both in counsell ād in his actes/ shal bringe forth his ryches

with the greate triumphe. He shall feade his flocke lyke an herdman/he shall gather his lambes into his armes and bare them in his bosome. But the ewes grete with labe shal he wel noureshe. Who hath concluded the waters in his fist & spanned the heavens with his hande/or hath holden vp the waight of the whole erthe vpon his thre fingers? Who wayeth ỳ mountayns in a payer of balaunces/& pondzeth the hilles in a payer of scales? Who hath enformed the mynde of ỳ lozde? or who hath bene of his counsel to teache hym? or of whō hath he fetched his counsel to be taught therwaye of iugement to instructe hym of eny knowledge or to declare hym the waye of vnderstandinge? Beholde/al naciōs in comparison to hym ar but a drope of a bucket or a batemēt of a balaunce. The eylandes ar but motes in ỳ sonne beame All the trees of Liban? are not sufficiēt to make hym a fyer: nether al the beastes therin ar enoughe for his brente sacrifyces/al nations compared to hym/are

(as ye

(as ye welde saye) but nothinge / and but a tryfull. Vnto whom then wyll ye lyke God? or after what fassion will ye paynte or karue hym? Canne eny goldsmyth set forth his Image? or cane he with al his goold and thinne syluer plate caste him into eny forme that maye represente him? Shal a keruer for eny mans plesure that folysshly delyghteth to beholde his Image / and haue not wherwithe to make it of gold or syluer / chose oute a tree iputrible to set forthe his Image that cannot moue oute of his owne place? are ye so blynde that ye se not these thinges. Haye ye not heare? wer not these Vngodlinesses declared yow euen fro ye begynninge? Were ye not moneshed of these thinges at the laynge of the foundacio of the erthe? Sitte he not (of whom we now speake) vpon the rounde worlde lyke as vpon a balle / and are not we that inhabit it as lytel lacustes? Stretchethe he not forth the heauens lyke a cortayne and lyke a tente that is faste pitched to be inhabytede?

Doth he not bringe princes to nothinge: & the iuges of the erthe to dust / so that they be neuer moze plãted noz sowẽ agene / noz yet their stocke roted in the ertheꝫ / they ar wythred awaye and gathred vp lyke the stubble with a whyrlewynde. But to what thynge (I praye yowe) wyll yow lykẽ me: oz after what fasshion shal I be made / saith the holyon: lyfte vp yower eyes into the skye above / & consyder who made these thinges which ledeth forth their araye oz apparel into so grete a nowmber / of whom he calleth euery one by his name. ffor by ỹ reason of his infinite powr strength ad mighte / ther is not one of these hyd frome him. Wherfoze they shuld Jacob thinke and Israel saye. My wayes are hyd frome the lozde / & my iugemẽt scapeth my god: foz is it possible foz the to be ignorant oz not to haue harde that God is euerlastinge: The lozde ỹ made the wozlde laboureth not nether is he wearye nether is it possible his wysedome

sedome to be serched oute. But he geue-
th strength to the wearye/and hi ẏ fay-
nteth he restoreth right wel. Chyldern
ar weary & almoste brethlesse / ād yon-
ge men vtterly fall downe/ but to them
that wayte vpon the Lorde strengthe is
encreased/and oute of thez shal growfor-
th egles wynges/so ẏ whiles they run-
ne they shall not faynte & whyles they
walke they shal not be wearye. Ch. xl

Et the eylandes lysten vnto me
and let the people take good h-
arte vnto thē/let thē come bef-
ore me & pleate their cause/let vscall et-
he oth' to iugemēt: wo stereth vp ẏ rig-
htuous on frō ẏ easte calling hī forth to
subdue to hym ẏ gentyles & to holde do-
wne kinges: to dinge thē downe to the
grounde with his swerde/& to scater thē
a brode lyke stubble with his bowe: so ẏ
in folowing vpon thē he maye passe th-
orowe with oute perel/nether be cōpell-
ed to slippe a syde into eny bypathe: wo
hathe wroughte/made / & ordined ẏ ge-
neracios frō ẏ beginig: Even I ẏ Lorde

whi-

which am both before the firste and after the laste. Beholde ye eylandes & wonder ye angles of the erthe: come and see: whiche of yowe haue louingly bydden yower neghboure and brother to dyner & exhorted hym: The golde smyth helpeth the metal caster/ & ye smyter with the greteste hamer with hym ye wrought with the lighter saynge/ This image shalbe wel wroghte & faste nayled that it be not moued. But thou arte Israel my seruant and Iacob my chosen/ even the seade of Abraham whom I loue. Yt was I that brought the frome the cooستes of the erthe & called the from the farre regions therof saynge to the. Thow shalte be my seruaunte/ I haue chosen the/ nether shal I at eny tyme refuse the: Be that thou feareſt not/ for I shalbe withe the/ nether loke thou about for eny other/ for I am thy god which shal conforte the/ I shal helpe the/ I shal holde the faste with this same my faithful righte hande. Beholde as many as prouoke the to anger/ shall be

conf=

confunded & shamed/thy aduersaries sh-
al come to naught & peresshe/ so that he
that shall seke for them/ shal no where
fynde them. Thy enymes whiche dare
move bataile agenste the shalbe destro-
yed. ffor I the lorde thy God shal holde
faste thy right hande/whiche also nowe
saye vnto the: feare not/ for it is I that
shal helpe the: be not afrayde my lytel
seruaunte Jacob: feare not poore despy-
sed Israel/for I shal helpe the saith the
lorde/& I that maketh holy Israel shal
auenge the/ye I shal trendel the lyke a
wayne & lyke a newe shode carte to thr-
esshe downe mountayns & to bete them
into poulder/& the lytel hylls shalt th-
ou dryue into duste/thou shalt wenowe
them & dryue them awaye lyke the w-
ynde/& seater thē a brode lyke a whyrle
wynde/whyles thou thy selfe shalt re-
ioyse gretly in the lorde/and shalt prayse
hym ỹ make the holy Israel. When the
poore afflicte desyerth water & fynde it
not & their tong is drye for thyrste/then
do I ỹ lorde geue it thē/I ỹ god of Israel
forsa-

forsake thē not/ & bringe forthe flowdes into the hyghe hylles/ & also quyk springes in the myddes of the feldes. & turne the drye deserte into a ponde of wat̄/ & the thirstye erthe & wat̄ with moyst baynes. & plante the wylde waste grounde with Cedre trees/ boxe/ pyne/ and okyue trees/ & ỹ drye lāde with fyr/ elme & plane trees. These thīges (& telle you) do &/ ỹ men might vnderstande & knowe/ & ỹ al togith̄ myght cōsyder depely & eyppende ỹ ỹ hande of ỹ lorde hath done these thinges & that he that maketh holy Israel hath created these thinges. Stande to your cause therfor̄ (saith ỹ lor de) bringe in your strength saith ỹ kinge of Iacob/ ye let even those goddes come yn & shewe you thinges that haue some tyme chaunsed & be done of olde antiquite. Let thē (& saye) declare) you thinges to come or eyppounde you thinges present that we might ỹ bet̄ know thē & holde thē in mynde/ & wil speake even to your owne selfes: tel vs thinges after this to come/ & we shal know that you ar goddes/

des Do goode or yet evel/that we mou-
ght alse & tel it forth. Beholde/ ye ar of
nothinge/& your makige is of nothing:
abhominacion hath chosen yow. I Ver-
ely shal ster vp one frō the northe which
shal come/& frō the easte which shal cal
vpon my name/& he shal come to ỳ prī-
ces lyke a potter to his claye & shal tre-
de thez downe as the potter stampethe
his claye. Who tolde these thinges befo
re that we mought haue knowne & kn-
owledged hym to be that righteousō:
but there was non that sayed these th-
inges before or tolde thē/neth' haue th-
ere eny man harde the wordes of thez.
Beholde fyrst shal I geue Zion & Jeru-
salem to be euangelistes and preachers
but as I remembyr there was not on of
these that coulde se these before to geue
you warninge of these thinges: for wh-
en I asked thez/they answerd not on w-
orde. Here maye ye se what men these ar
al/ syche are the deades of men/even syn
ne/naughtynes/wynde ād vayne lyes
whiche they blowe togither. Ch.xlvii.

Beh-

Beholde therfore/this is my ser-
uante for yowe/vnto whō I shall
all cleane: lo/this is my chosen
for whose sake alone I am pleased. I shall
al enryche him with my spirit/he shall
bringe forth all thinges into iugement &
dutwe order emonge the gentyles. He sh-
al not be clamouse & contēciouse nor pr-
onde/nether shal his voyce be harde yn
the market place/A krased reede he sh-
al not all to breke/nether the smokinge
smyphe shal he oute quenche. In verye
faithfulnes shal he ministre ỳ lawe/he
shal not be ouersene nether be headye in
mynistringe iustice on the erthe. Also ỳ
eylandis of the gentyls shal receyue his
lawe/for vnto hym thus speaketh the
lorde god which made ỳ heauens & stre-
tched thē so wyde & spred the worlde w-
ith hyr encrese geuinge breth vnto ỳ pe-
ople ỳ inhabit it/& lyfe to those thinges
ỳ ar in it/I the Lorde haue called ỳ even
for ỳ right wysnes sake & led ỳ hither e-
uen by thy hande/wherfore I shal pres-
erue ỳ/& geue ỳ for an erneste to ỳ people

to be

to be ỳ lighte for the gentyls / to open ỳ eyes of the blinde / to lede men in bondes ỳ sit in derkenes oute of custodye & prefone / I (I tel yow) am he whose name is ỳ LORDE which geue not my glorye to eny other creature / nether yet my prayse vnto kerued images seinge ỳ al thinges spoken of before ar come / ād these newe thinges haue I tolde yowe before they came. Singe ye therfore to ỳ Lorde a newe dyte / let his prayse rebounde vn to ỳ farthest coostes of the erthe / prayse hym ye ỳ sayle on ỳ sea & what so ev' is in it / prayse hym ye eylandis & al ỳ inhabit thez / the deserte with hyr cytes / the townes also with ỳ dwellers in Cedar mought lyft vp their voyces. Let thē re ioise ỳ inhabit ỳ highe rockes / & from ỳ toppes of ỳ mountayns let thez clappe their handes for iope / let thez geue ỳ lor de almightenes / & let them declare his worshipe emonge ỳ gentils. For the lorde shal comforth like a valyaunt warryer & shal krye like a capitayne stād ing bef' his araie ey horting & animatīg their

hartes

hartes to bataylle puttingforth his Voy-
ce & stretchinge forth all his strēgthes
& pow^r agenste his enymes. Because I
haue hither to holde my peace/ shal I be
styll & suffer eu^r: naye verely: but I shal
krye rather lyke a woman trauelinge of
chylde/ I shal destroye & devow^r sodēn-
ly/ I shal subuerte mountaynes & hilles/
& shal drye vp all their frute/ I shal turn
their ryuers into drye lande/ & their pon
des shal I dryny. I shal lede the blynde
into a waye that theī yet knowe not/ and
directe thē into a pathe of whiche they
ar ignorant/ I shal turne ỳ derkenes in
to lyght befo^r thē & ỳ kroked into any e-
uen waye. These thinges shal I do fo^r
thē/ meth^r will I forsake thē/ let them
therfo^r be turned backwarde & be confo-
ounded with shame that truste in karu-
uen images & that saye to these caste I-
dolo: you ar our goddes. Heare o ye deffe
& lyfte vp your eyes o blinde/ for who is
blinder then my ꝑuante: o^r so deffe as ar
my messageres whom I sente vnto thē:
Who (I saye) ar so blinde as the people

of the

of the lordes rulers of the: They are/as
ye wolde saye vnto one/thou vnderstandest myche but thou obserues nothing
or as one shulde heare and beleue it not/
full prones redye verely is ỳ lorde to forgeue for his righteousnes sake to magnifye his worshipe & his lawe & to make it excellent & cleare/ but this people
is forlorne & troden vnder fote. Wherfore al theyr yongemen shal come to ỳ rope & be thruste into depe presons. They
shal go into proyes & noman shalbe mynded to restore the. Which of you so taketh these thinges to beware by thes & warned her after: Who delyuereth Iacob to be troden downe/and Israel into a proye/but the lorde: But we verely are
they ỳ committe these fautes agenst hi:
we are they ỳ wyl not go i his wayes nor obaye his lawes. Wherfor he powerthe
ỳ wrathe of his heuye indignacio vpon
vs & grevous batayls which assayle vs
on every syde: but yet we wil not repente and amende: these stronge batayls vexe vs with burninge/but yet we rega-

rde hym not. The.xliij. Chap.

Also thus speaketh the lorde which hath created the O Jacob/and fashioned ye o Israel: feare thou not/ for I shal redeme ye/I haue chalenged ye for my nowne selfe & geue ye thy name/ ye thou shuldest be myne/ so ye when thow passedste thorowe ye waters I wolde be with ye/ when thou wentest thorow the floudes thei ouerwhelmed the not: whē thou wentst thorowe fyer/it burned the not/neth yet the flame skortched ye: for I am ye lorde thy god/& he ye maketh holy Israel/euē thy sauiour: I redemed ye oute of Egypte/the Ethiopes & Sabeōs I destroyed to saue ye/because thou waste so precious in my eyes ād I setted so myche by ye & loued ye so interely. I spent awaye what so euer nacīō or people they we for thy plesu & sauegarde/to thentēt thou shuldst not feare/but ye I wolde be of thy syde frō ye easte shal I bringe hith thy seade & gath ye frō ye weste/I shal saye to ye northe/ geue forthe my people/& to ye sowthe/let thez not to

come

come to me: ye & yet farthermo^r / I shal
bringe forth my sonnes frō farre lādes / &
my daughters frō ỳ coostes of ỳ worlde
ỳ is to saye euery man named after me
for hī haue I created fashioned ād made
for myglorye: bringe me forth people / as
wel ỳ blinde as thē ỳ can se / as wel ỳ def-
se as they ỳ heare / let al nacions / gētyls
& iuwes be gatherd togith^r & brought in
to one. Which of al these goddes coulde
tel vs these thinges & haue shewed vs
thē to come: let thē brīg forth their wit-
nesses & go quyte: for they ỳ shal heare
thē / shal reporte ỳ at iuste is & trwe. E-
vē I me selfe (saithe ỳ lorde) take you to
witnesses whiche are my chosen because
your owne cōsciences teache yowe & evē
ỳ very selfe thinge cōstrayneth ỳ trow-
the to be ascribed vnto me / so ỳ ye nowe
vnderstāde clearly ỳ I am he which ha
ue neth^r peare befo^r me nor eny matche
after me / ỳ I am evē ỳ lorde alone & ỳ be
sydes me the^r is no saviour / I warne / I
saue / I teache because ye shulde receyue
no noth^r. ye / I appele vnto your own cō

sciensses to be my witnesses (saith ye lorde) ye I am god / & ye I am he ye is frō ye beginninge of ye tyme / neth[2] is the[2] eny ye maye take eny thinge fro my hande / or vnmake ye at I make or do. Thus therfore saith ye lorde your redemer ye maker holy of Israel. For your punyshment shal I send vnto Babylon & shal cal to them al their pow[2] / that is to saye ye pow[2] of ye Chaldees whose glorye standeth in practizinge of warre / I am (I saye) ye lorde your holy mak[2] / ye maker & kinge of Israel: Farthermore thus sayde the lorde which layed forth ye waye thorowe ye sea & ye pathe thorow grete waters bringig forth chariets & horsemen / & hostes with gret pow[2] to laye thē so a sleape al togith[2] ye they shuld no more ryse / ye to quenche thē ourte lyke ye snyffe of a candel. Because ye are evel remembrers of old thinges & haue no vnderstanding of thinges paste / beholde / therfo[2] I shal make a newe thige which shal flowresshe forth evyn by & by: & wyl ye know it? I tolde powe it befo[2] / & nowe shal I tel it

you

yon agene/I shal laye for the awaye in ỳ
deserte & in ỳ flowdes: In ỳ wyldernes
wylde beastes shal honour me/dragons
& struthions shal knowledge me/ I sh-
al geue waters in ỳ desertes & flowdes
in the wyldernes to geue drike to my ch
osen people/even to this people which I
haue fashyoned fore my selfe to declare
my prayse/for as for thou (Jacob) thow
woldest not cal vpō me/& thou disdayn-
edst me o Israel: for thou offredst not to
me beastes into brent sacrifices/neth̄ ho
nouredst me w^t thy oblacions/ thou bo-
ught ste me no precious fragraunte spi-
ce w^t thy moneye/neth̄ w^t thy fatte sa-
crifices dydst thou embeue me/ althou-
ghe I dyd not requyre siche sacrifices of
ỳ: neth̄ wolde I charge ỳ w^t incense & fu
me. But thou madeste me thy seruāte to
bare thy synnes & thrustedste me downe
ladē w^t thy iniquites: when it is I only
ỳ do away thy vngodlynesses for my no
wn selfes sake/& thi sinnes do I forget/
put me ī remēbrāce & let vs reason togi-
th̄/& shewe me ỳ thig wherby thou tr-

vsteste to be forgeuen & iustifyed: as for ỳ
fyrst man thy fath^r/is firste & formest a
synner: & thy intercessours betwene ỳ &
me haue synned agenst me/wherfor^e evē
ỳ moste holyest rulers haue Isayne/e=
vē iacob dyd Israyl & israel dyd betake
into blasphemye. The.xliiij.Cha.

NOw therfor^e heare o iacob my ꝑ=
uāte/& israel my chosen/for thꝰ
spake ỳ lorde which hath made
& fashioned ỳ/& hath ben thy helpe evē
frō thy mothers wōbe / let it not greue
ỳ (my ꝑuāt iacob & my very right israel
whōm I haue chosen) because I wyll pow=
erforth wat^r vpō ỳ thirstye erthe/& flo=
wdes vpō ỳ drye lande: I shal powerfo=
rth (I tel ỳ) my spyrit vpō thy seade ād
my graciouse blessinge vpō thy yssue/ &
they shal floureth mingled w^t you lyke
ỳ grasse & lyke ỳ oyspers by ỳ ryuersyd=
es/one shal saye/I am named for ỳ lor=
des owne/& a nother shalbe named aft=
yr iacob/& a noth^r shal wryte w^t his ow=
ne hād his name aftyr ỳ lordes name &
shalbe named aftyr israel. Thꝰ (I saye)

spa=

spake ye lorde/kinge of Israel & thy rede-
mer/ye lorde of pow^rs: I am the first & I
am ye laste/& besydes me is the^r no god/
who hath at eny tyme be lyk me syth I
am of euerlastinge name & shewe me^t w-
hat on thing he might be cōpared to me:
if the^r be eny/let thē shewe thinges paste
& to cū as I haue done & ye w^t oute feare
faute & stoppe/do not I euē of ev^rlastig
declare & tel you: of which thinge I bringe
you forth as my witnesses/is there eny
god besydes me: is the^r eny shap^r ye know
not: ful vayne therfo^r ar al these fa-
cioners of images/& ful vnprofitable ar
their studye & labour/for they testifie of
their owne selues (sithe their images ne-
th^r se nor yet haue eny other sence) wel
worthy to be cōfounded & shamed. who
they maye sashion god: or who wil cast
any image profitable for nothinge: wh^rfo^r
al this felaushipe of image makers ma-
ye wel be ashamed/let al men cū togith^r
before me/ye geue me he^r al maner sm-
ythes keruers w^t sich oth^r/& I shal ma-
ke thē togith^r a lyke shamed & astonned

the smythe taketh the yerne in his tōges he tameth it in ẏ fyer & facioneth it with his hamer/ye & ẏ wt al ẏ mighte of his armes/& sometyme he faynteth for honger & worketh so longe wt oute drinke ẏ he falleth downe weary. Then cometh ẏ carpentour & he draweth forth a lyne vpō ẏ tymbr & smyteth it forth wt chalke/he squareth he cōpasseth/he clenseth & karueth it vntyl his worke be lyke a man/ye lyke a well proportioned man to have his seate in the tēple/he getteth him(Ysaye)to ẏ wode to kutdowne Cedres to karye home ẏ harde pyne trees/ okes/& siche oth trees of the wode/or-eles siche as he had set at home as some pyne trees whō the rayne made to weye which mē vse to kutdowne to the fyer/ he goth & taketh some of these to warm him wt al/ & with some he heatethe his ooven to bake in his brede/ye ād of some of these trees he makethe hym even a god and worshipethe it/he maketh hym a karuen image and fallethe downe before it: withe parte of it he makethe

his fyer

his fyer/withe parte he seethe or rosteth his flesshe and eate it whey he hath done & so is wel satisfyed: withe parte of it he is well warmed / so that he nowe maye saye/ the worlde is wel amended/ I am wel warme/ I haue bene at the fyer/ and the reste of this timber he karueth into a god & into an idole for him selfe/ before this he falleth downe/ this he worshipp= eth/ Vnto this he maketh his Vowe/ of this he asketh his peticions/ & prayeth sayng/ delyuer me for thou arte my god And yet these images haue nether sense nor Vnderstandinge: for they ar so daw= bedouer that theineth se with their ey= es nor Vnderstande withe their hartes. There is noman that so cometh agene to hym selfe thinkinge theys images ar nether endued with eny of the. V. senses nor yet with Vnderstandinge nor yet cō syderth thus / parte of this image haue I burnte and Vpon the colles of it haue I soden & broyled my meate and eaten it/ wherfore then of the reste of it shulde I make me so abhominable an Idolle and

thus

thus fall downe before so rotten a stocke? Vayne idlenes and a foly sshe harte hath brought them vnto thys Idolatrye/ and so peruerted them that non hath his right mynde or maye thus thinke of hym selfe: maye not Yerre/ although he Yapere to my nowne selfe to do right well?

Remember wel these thinges Iacob and Israel/ for thou arte my seruante whō Y haue fashioned to thentente that thou shuldest be my seruāte never to be oute of my mynde O Israel: Y do a waye thy iniquites even as Y dispersse a clowde/ and thi synnes take Y awaye lyke a myste. Turne the therfore vnto me/ for Y will delyuer the. Be glad ye heauēs whom the lorde hath made/ reioyse ye foundacions of the erthe/ clappe yowr handes ye mountayns/ make mery wodes with almaner trees/ for the lorde wil redeme Iacob and vpon Israel wil he spreade his glorye: for thy spake ỳ lorde thy defender which hath fashioned ỳ euē from thy mothers wōbe/ Y am the Lorde which alone maketh all thīges which

alone

a lone haue stretched forth ỹ heauẽs / wh= iche alone haue set faste ỹ erthe. I sh= ater the sygnes of these sothe sayers or astrominers / so ỹ they shal dwyne ī Ba= yne & be inadde for angre / I turne these wy semen bakwarde & brig their conig into foleshnes. But I ster vp ỹ myndes entẽte of my seruãt & the counsel or tho= ughtes of my messagers I accomplesshe saig vnto Ierusalẽ / be thou restored ī to thy olde state / & to the cytes of Iuda / be ye buylded agene. It is I ỹ restore desol= ate places. I cõmaunde ỹ depe waters saying / be ye dry e / & hyr ryuers I dry vp. It is I that saye vnto Cyrus / he is my herde man / al thinges shal I accõples= she according to my wyl / it is I ỹ saye v= nto Ierusalez / be thou buylded agene / & to the temple / let thy foundacion be la= yed agene.

The. xlv. Chapiter

Thus (I saye) spake the lorde vn to his anoynted Cyr9 / whose ri= ghthande (saith he) I haue take that the gẽtles shuld fall downe before hi. I shal turne thei kiges oute of their armoure

armoure so that at hiscomige they shal
opene their gates ād shyt thē nomore: I
shal go before the/ I shal make raveñ ẏ
ronghe wayes/brasen gates shal I bre-
ke ꝛ barres of yerne shal I shake in son-
dre: I shal geue the tresure hyinge yet in
derkenes ꝛ thinges which ar yet hyd pr-
enely that thou mightest knowe that I
the lorde god of Israel haue called ẏ be-
name for my seruante Iacob and Israel
my chosen: I haue called the be thy na-
me ꝛ beutifyed the when as yet thou k-
newest me not: I am the Lorde/besydes
whom there is no god: I gyrte the forth
warde when as yet thow knewest me
not that men shuld knowe frō the easte to
weste that with oute me al thinges arr
naught/ ꝛ that it is I that am the Lorde
ꝛ no nother/ I fashione the light ꝛ crea-
te derkenes/ I make peace ꝛ bringe for-
the trouble: It is I the lorde that doth
al these thīges. Heauen shal geue dow-
ne dewe frō a bone/ād the clowdes shal
rayne downe right wysnes/ ẏ erthe sha-
lbe opened ꝛ bringe forth the sauyower:

Rygh-

Ryghtwysnes also shal budforth with hym. Euen I the lorde shal create this thinge: Wo be to him that disputeth with his maker/ euen the potsherde with ye potter: shal the claye saye to the potter/ what thige makest thou? or thy worke sueth to no vse? Wo be to him that sayth to the father wherfor wilt thou gete chylderne? & to the mother wherfor wilt thou bring forthe fruite? Thꝰ saith ye lorde that maketh holy Israel & his maker also. Aske me thinges to come vpon my chylderne/ & bydde me tell yow of the workes of my hades. I made therthe & created man ther vpon/ I stretched the heauens with my handes/ & al hyr myghty hoste or beutyful aperel are at my cõmaundemẽt. I shal stirup this kyng Cyrꝰ with ryghtwysnes & al his wayes shal I directe: he shal edyfye my cyte & let lose my captiuite & that persuaded nether by money nor mede saith the lorde of powers. Farthermore thus said ye lorde/ the marchantes of Egipte of Ethiope/ & the tributaryes of Sabe shall

come

cõe to the: shalbe thyne/they shal folow
we the/they shal go in gyves of their fe-
te/they shal knele before the: make the
ir supplicacõ & prayer vnto the: for v-
rely god is with the besydes whõ there
is no god/howe profounde & howe depe-
ly hyd arte thou o god evẽ the god & sau-
iour of Israel: let thẽ be shamed cõfou-
nded & go their wayes togith' with ig-
nominye al theys worshipers of Idols
but Israel shalbe saued in the lorde w' a
ppetual helth: Ther shalnot be shamed
ne noted w' ignominye for evermo'/ for
thꝰ sayd the lorde that created heauens
evẽ god that fashioned therthe he made
& prepared it: I haue not made it in va-
yne/but to be inhabited/I am the lorde
besydes whõ their is none. Meth' haue I
spoken in hyd places nor in eny derke ko-
rner of the erthe. Meth' in vayne sayd I
to the sead of Iacob. seke me. For I am ỳ
lorde speakinge that at iusteis and she-
wing that at right is: let them be gath-
erd to gither ād come/let the tother nac-
ion escaped that is to saye the gentyles
come

tottie also vnto me. What vnderstand-
inge haue they that lyft vp an image of
tree and so prayye to a god that cannot sa-
ue them? Let them come to me (I saye)
and let them agree in one and tell me who
hath shewed them these thinges before
or who expounded thē first? Did not
I the Lorde besydes whom there is no
god? It is I that am the righteous god
and sauiour besydes whom ther is non
Beturned therfore to me all the coastes of
the erthe and ye shalbe saued / for I am
god & ther is no notherr. I swere be my se-
lfe that righteousnes shalgoforth of my
mouthe / & my worde returneth not a-
gayne / but euery knee shalbe bowed vn-
to me & euery tōge shall swere & saye: In
ỹ lorde standeth my righteousnes and ſt-
rength / vnto hym shall men come / but
they shalbe confounded as many as sp-
eake agenst him. And all the seade of Is-
rael shalbe iustifyed and haue their ple-
asure in the lorde. Bel shalbe broken do-
wne / & Nebo shal haue a fall / with wh-
ose heauy images ỹ poore beastes shalbe

laden

laden & wery̌ed with their grevous wayght/these beastes with other beareres of these stockes shall fall downe vnd̄r their burdens/for they maye not cast them of/and thus shal they be karyed into captyuite.

The.xlvi.Chap.

HEare me Iacobs famy̌lye & all the reamnaunte escaped of the house of Israel/whom I toke euen from theyr mothers wombe & haue borne thē from their byrthe/ye & shal bare thē vnto their olde age & in their bedereth ye/for sythe I haue made thē/I shal also beare thē/helpe thē & delyuer them. To whō (I praye yow) wyl yowe laye me/lyken me/or compare me? Whō am I lyke? wyl yow then (vayne lyers) go and waye yow̄r golde or syluer oute of yow̄r purse at a payer of seales & hyer yow a caster of metall to make ye a God therof for men to fall downe before it & so to worshipit? which notwithstandinge yet muste be layed on mennis shulders/be borne ād set in his place to stande faste & cānot moue

it sel-

se frome his place: farthermore let men
kr:ye vnto it / yet may it not answere me
th² delyuer them from their anguysshe
& trouble. Consyder this ād loke vpon
yow² selues o brekers of goddes cōmaun-
dem̄tes & turne to a better mynde / cal
to mynde olde thinges done from ỹ creac
ciō of the worlde that ye maye se that I
am god & that there is no noth² god ne-
th² eny thīge lyke me / which frō the be-
gīnige shewe the laste thinges ād even
frō the creacion tell you thīges which ar
not yet done; My counsel standeth at a
worde & so do I accōplesshe all my ples-
ures / I cal a swyfte byrde frome the ea-
ste and what so euer I wyl do from a fa-
rre it shalbe done at a bek / for as sone as
I se it / it is done. Heare me ye proude m̄
in harte and farre frome the right wysn-
nes. I shal bringe nighe my right wisn-
es nether shal it be absent / and my helt-
he shal not tarye / I shal geue a sauinge
helthe to Zion / and my beutyful glorye
to Israel.

The.xlviij. Chapiter

But thou shalt godowne & sit in ỳ
duste O virgen the daughter of
Babylo/thou shalt sit on ỳ gro-
unde & not in thy kinges sete o daught'
of the Chaldes: thow shalt nomore be
called tendre and dylicate. Thou shalt
go take the querne sweape/& grinde out
the flower of the corne. Thou shalt ca-
ste of thy precouse tyre & bonettes/ thy
shulders shalbe naked and bare legged
shalt thou wade thorowe ỳ brokes/ th-
ou shalt not haue one bratte on thy nar-
se & men shal se thy secretes to thy grete
shame. For I wyl take vengeaunce ād
wil not be entreded. These thiges hathe
ow' redemer spokē whose name is ỳ lor
de of pow'es & the maker holye of Ysrael
Sit downe daughter of Chaldye ād be
styll/ go thy wayes into some derke pla
ce for thou shalt nomore be called ỳ ladye
of realmes: I was verely so angrye wi-
th my people/ ỳ I scourged my heretage
& betoke thē into thy power/ & thou ha-
ddest no pyte on thē but oppressedst evl
their sage men with thy heuye yoke ab-

ouc me-

oue mesure thinge thus: I shalbe a ladye for euer / but thow consyderdste not these thinges in thy harte nether remembredst thinges to cõe: wherfore heare now these thinges O Delicate ladye which sittest so suer ād thus thinkest with thy selfe. I am ladye a lone and besydes me is there none / I shall not sit lyke a wedue moornige nor yet be destitute my chylderne. But yet shal these two thinges that is to saye to syt honsbandlesse & chyldeerlesse fall sodenly vpon the bothe on a daye / they shal fall (I saye) only to fynishe thi sorowe / both for so grete multitude of thy inchauntige sothe sayers / and also for the strength of thy so many helpers. ffor thou trustedst in thy nowne couetuouse wylynes saynge. No man seeth me. Thy nowne wysdome & knowledge deceyued the / for thus presumedste thou in thy harte saynge: I am ladye a lone & besydes me ther is nõ. Dolorowful afflicciõ therfore shalcõe vpõ the & frõe whẽse it shal spring thou shalt not knowe / & misable calamite vnable to be

a Voyded shal fal vpon the. There shal cõe vpon the vnwares a sodeyn subuersiõ/and then (I praye the) flee to thy helpers/to thy enchauntige sothsayers of whõ thou haste grete plentye/whom also thou hast set myche by/ haue had thẽ in grete reputaciõ euen frõe thy kradle/stãde vnto these (I saye) & loke wheter parauẽture thou maiste be holpen & conforted of thẽ: for thou hast occupied thy selfe & wearied thy selfe hitherto in their manyfolde counselles: let these heauengasers & starrestarers (I praye ỳ) come forth & helpe ỳ/& tel the frõ whẽce these newes ar to cõe & fall vpon ỳ. Beholde/ they shalbe lyke stubble/ whiche afteyr it be set a fyer noman maye helpe ỳ it/which stubble neth is it profytable to make coles to warme ỳ/nor yet to make a fyer to abyde by: Sych ons (I tel the) shal these men be whõ thou haste sompche set by & occuppyed & wearyed thy selfe with euen frome thy yougthe/for euery one of these afteyr his professiõ shal deceyue ỳ/& in ỳ meane ceason ther shal not

be one

se one lefte ẏ maye saue ẏ. Cha.xlviij

Heare these thīgee ye house of Iacob whose to name is called Israel/ which also ar cōe of ẏ same stocke ẏ Iuda came of which also swere by ẏ name of the Lorde testifye/ affirme/ & geue thākes/ & alby ẏ god of Israel/ ye althoughe ye do it not of faith and rightwysnes: which arenamed aftyr the cytesens of ẏ holy cyte which truste vnto the god of Israel ẏ lorde of powers. Haue I not don ethese thīges oute of hāde: ar they not nows fulfilled which I tolde you of enē frō ẏ beginig. when they wēt oute of my mouthe & I expounded thē to yow: Notwithstādig I know ful wel ẏ thou art harde & how strefnecked & vnshāfaced thou arte yet haue I tolde & declared to ẏ frōe the beginige thinges before they were done leste (I tel the) thou shuldest saye. My idole tolde me these or my karuē or caste images cōmaunded these thīges. Cōsyder & beholde al these whether yow haue prophecyed thē/ and whether it was

not I that tolde yow before certayne ne-
wes & secretes which thou knewest not
of. And now I haue created some a ne-
we of ẏ which nether from ẏ beginnige
nor yet nowe before the daye of their cr-
eacion haue ye harde/because ye shulde
not tel them: Lo it was I ẏ knewe thē
before/ farthermore I tolde yow of some
thīges which nether haue ye harde nor
knowne before/nor neuer befor wer op-
ened vnto thy eares. For I knewe that
thou shuldest be a breker of my comma-
undemētes/for euen frome thy mothers
wombe hast thou be called a transgerss-
our/notwithstondinge yet for my nam-
es sake I differred my wrathe/& for my
nowne glorye I defended ẏ ẏ thou sho-
uldst not perysshe: For lo it is I that po-
urged the/ not for thy money/but at thi
moste nede I chose ẏ. For my nowne sa-
ke(I tel ẏ) haue I done this/ for I geue
not my glorye to eny wother leste thou
shuldst in eny wyse be prophaned & caste
fro me: heare me Iacob & israel whom I
haue called. I am he that hath his be-
inge

inge of hym selfe/ I am the fyrste and I am the laste. My handes haue layed ỳ foundacions of the erthe/and my rigth hande hath set faste the heauens/ when I called them anon they stode still. Be ye all therfore gatherd togither and heare/ whiche of these goddes hath tolde you these thinges which the lorde hath done by the kinge of Babylon and Chaldee by whom he dothe his pleasure and vseth them to execute his power: It is I alone that tolde you these thinges before/ & I only shal call & brynge him forth & make prosperouse his iournaye. Come (Esaye) vnto me/ & heare this thinge/ haue I euer yet spokē eny thinge obscurely frō ỳ creacīō of ỳ worlde whiche am present & euē I ỳ same article whē al thīg was made: For this cause therfore ỳ lorde god & his spirit sente me/ & thꝰ speaketh ỳ lorde thy redemer ỳ maker holy of Israel/ it is I ỳ am ỳ lorde thy god teachīg ỳ ỳ shal profite ỳ/ directīge ỳ in ỳ waye wherin thou shalt go. And if thou obserue ste my precepts thy peace & rest shal swi

me lyke a flonder & thy rightwisnes shal aryse lyke ỳ wawes of the sea. Thy sead shalbe lyke ỳ sandes / & the frute of thy bodie lyke hir grauel stones. Thi name shalnot be cut of nor yet banesshed from my syghte / ye shal go forthe of Babylō / ye shal slipawaye frō ỳ Chaldeys w' a ioyeful voyce / which thige shalbe tolde shewed / & preached vnto ỳ vttermoste coostes of ỳ erthe & it shalbe sayed. The lorde hath redemed his seruāte Jacob so ỳ they thirsted not when they wēte thorow ỳ drye wildernesse / for he drewe the wat² out of ỳ stone / he claue ỳ grete rocke & the² flowedout wat²s / but to ỳ vngodly saith ỳ lorde: the² is no reste ne peace Of Messias which is thyste Cha. xlix

Hea¹ me ey lādis & ye people al a farre take hede / ỳ lorde hath called me fro my byrthe and from my mothers wōbe he pubblesshed my name / he hath made me a mouthe lyke a sharpe swerde / he hathe koverde & defended me with the shadue of his hande / ād hidde me as a chosen shafte in his quyuer:

he sayed

he sayd to me/Verely Israel yet art thou my ꝑuãt in whõ I wyl be gloriously declared: & I answerde/I shal laboure ī vayn & spende my strength w' oute frute/notwithstanding yet shal I offe' my cause vnto ỳ lorde/& my diligent labour to my god: Wherfo' ỳ lorde spake which fashioned me his ꝑuãte fro my mothers wõbe to bringe Jacob agene vnto hī(ye. although he ỳ tyme shulde come ỳ he wil not be gathred to hym)in whose eyes I am gret which is my god & my strẽgth/ and he sayed: It is no grete thige for ỳ to be my ꝑuante to stervp ỳ trybes of Jacob & to restore ỳ destrucciõ of Israel/except I make ỳ also ỳ lyghte of ỳ gẽtyls to be ỳ sauinge helth sente fro me to ỳ vttermoste costes of therthe. Thꝰ spake ỳ lorde ỳ redemer & mak' holy of Israel vnto Christe contẽned & despysed of ỳ gẽtyls & ꝑuante to al ỳ bare rule. Kynges & prices shal se & rysevp to worshipe for ỳ lordes sake/for he is faithful/& for his sake ỳ maketh holy Israel which hath chosen ỳ o Messias/& agene thꝰ spake ỳ

lorde

Lorde/in the tyme apoynted shall I come
& be present withe the & in the article of
thy helth I shal helpe ỳ & saue ỳ/and I
shal geue the into an erneste of ỳ promy
se to my people to restore therthe ỳ thou
myghtste chalenge agene ỳ dispersed he
retages & saye to thē in bondes/go your
wayes oute/& to thē ỳ are in derknes: co=
mefoorth into ỳ lighte/& they mought fe=
ade by ỳ wayes sydes & take their plesu=
res in al theyr plentuous pastures/thei
shal not honger nor thirste/ỳ heate of ỳ
sonne shal not smyte thē/ for theyr goy=
de shal tender & kepe thē ientely & shal
geue them drinke at the Vaynes of wa=
ters/I shal make all my hylles playne
and redy wayes/& my pathes shal ape=
re troden for euery man. Beholde for th=
ere shall come some frome a farre/ some
from the northe & from the sea/ ād some
frome the sowthe. Be glad heavens/re=
ioyse erthe/clap your handes hylles for
ioye: for the lorde shal conforte his peo=
ple & haue mercy on hys poore afflicte.
But here parauenture Zion wyll saye:

The

The lorde hath forsaken me / & the lorde hath forgoten me: Shal the woman forgete hyr yonge chylde borne of hyr owne bodye: but if she forgete hyr chylde / yet shal I neuer forgete the: for lo / I haue printed the in these my handes / thy walles shal neuer fal fro my mynd they ỹ casted the downe shal come as faste to buylde the agene / thei ỹ destroyde the shal haue continual courses & recourse vnto the / lyft vp thy eyes & loke aboute & see / al these gentyls shalbe gathred togither & come to the: as verely as I lyue (sayth the lorde) shalt thou be orned & arayed with thē as w' a riche ornament & aparel / even lyke a bryde decked in hyr cleane costely arraye / for thy lande which lyeth desolate / wasted & loste / shal euen by & by be to lytel to cōtayne thinhabitours therin / & they ỹ wold devow' ỹ shalbe far banesshed / then shal thy childern born i thi barenes speak to ỹ / sayng: this place is to narowe / let me haue a place to sit i / & thy shalt thou thinke: who hath begotē me these childern

sith

sith I am bareyn ād a baneshed dinorsed
wedue: who hath noureshed & brought
me vp these chyldery: Beholde/I am so-
le & forsaken/of whēce they ar these?
Thy therfor answereth ỳ lorde god: Be-
hold/I shal stretch forth my hād to ỳ gē
tils/& to ỳ populose nacīō shal I lyft vp
my signe & they shal brīge sonnes to the
in their bosoms/& daughters vpō their
shulderne shal they brīge ỳ/& theyr kin
ges shal fede ỳ & their quenes shalbe thi
nourses/they (their faces bowed downe
to therthe) shal reuerence ỳ & licke of ỳ
duste frō thy fete/& thou shalt knowe ỳ
I am ỳ lorde in whom who soeu' truste
they ar not confounded. Who maye ta-
ke ỳ praye frō ỳ strōge/or ỳ captyue frō ỳ
mighty? but because ỳ lorde hath so spo-
kē it/bothe ỳ captyue shal be takē frō ỳ
myghtye & ỳ praye frō ỳ strōge/for I wil
defende thy cause agēst thi aduersarye &
saue thy chyldery/thy enemes shal I fe
de w' theyr owy flesh/& w' their owne
blonde shal thei be drōkē like as w' swe-
te wyne/by ỳ which vēgeaunce every

flesh

flesh shal se ý I am ý lorde thy saviour
& thy myghty redemer o Jacob. Cap. l.
Thus saith ý lorde. Whe' is this
testimonial of ý diuorse of your
moth' which I sent hy'r for who
is my creditour to who I solde you'. Be-
holde/for evē for your owne iniquites ar
ye solde & for brekīg of myr̄mādements
is your moth' diuorsed & put awaye/w-
herfo' wolde noma receyue me when I
came/nor yet answe' when I called/ was
my hāde so cutof & shortened ý it might
not delyuer you'/or was my pow' so my
nesshed ý it was not able to redeme you'.
which by a worde only dryvp ý sea & tur
ne ý floudes into drye lāde/so ý their fy-
sshes be corrupte for want of wat' & pe-
rissh̄e for thyrste/it is I ý clothe ý heau-
ens in a blacke mourning clowde & kou'
thē w' sak/the lorde god hathe geuē me
a lerned tonge & to know how & when I
shoulde speake w' the weake afflicte:er
ly in the morninge he twitched me by ý
eare & wakened me as my masters we-
re wont to do to make me lystey & take
hede

hede/it was ỳ lorde god ỳ opened myne eare/how they coulde I not but obaye: or how coulde I auoyde or flyppe bak: Wherfore I offere my backe to the smyters & my chekes to the twitchers/my face I turne not away frō rebukes & spetel/ for ỳ lorde god bringeth me helpe/ wherfor I shal not be confounded/but I set my face agenste them as harde as a flynte/for I knowe wel ỳ I shal not be shamed/for I haue my defendr by me to delyuer me: who they maye stryue agenste me: Let vs go & stande togither before a iuge/& if eny mā wil contende with me in iugemente/let hym come hither. Beholde/the lorde god hathe taken vp my cause to defende it/who they shal condempne me: lo/al these thy Idols ād goddes shalbe worne oute lyke a garment/ wormes shal eate thez. Who so euer he be they emonge you ỳ fear ỳ lorde/let hym heare ỳ voyce of his seruāte/ & who so euer walketh in derkenes & ỳ light shyneth not vpon hym/let him truste in ỳ name of the lorde & cleaue to his god.

Beh-

Beholde/al you haue kindled a fyre/ād
ye vē yout selues gyrtaboute w' ỳ flame
walke in ỳ mydes of youre owne fyre w-
hich ye haue kindled/but this one thin-
ge is brought to passe be my hād for you
ỳ ye shal sleape with sorowe. Chap. li

Hare me ye ỳ folowe righ twi-
snes sekinge ỳ lorde/ cōsyder ỳ
stone oute of whō ye at hewen
& ỳ pitte oute of whō ye ar dig
ged & drawne. Cōsid'. (Ysaye) Abrahā
your father & Sara your moth'/ how ỳ
I called hī one alone & blessed hī/ & made
him riche & encresed his substance/ cōsid'
how the lorde hath counforted Zion in
al hir poore state/ turnīg hir deserte in-
to a paradise/ & hir drie barē grounde in
to the lordes gardē/ ioye & gladnes shal
dwel in hir/ the' shalbe thankes geving
w' the voice of men praisinge. Wherfo'
loke to me my folke/ ād geue eare to me
my people: for the lawe shal go fo'the of
me/ & I shal publesshe my iugements to
lighten the gentils/ the time is nighe ỳ
my righ twisnes and my sauinge helth

shall

shal go forth to gouerne the people thorow my power. The eylands shal waite on me trusting to my strength / lyfte vp your eyes to heauē & beholde the erthe vnder you / for heauē shalbe dispersed lyke smoke / & the erthe shalbe broken lyke a garment / & thin habitours shall pereisshe in lyke maner / but my sauinge helthe shal endure for euer & my mercy wherwith I make men rightwyse shal neuer fayle / heare me ye ỳ loue rightwysnes / & namely thou (o my people) which holdest my lawe in thy harte / be not afrayed of mennes reuyliges / fear not theyr rebukes / for mottes shal eate the as clothes ād wol: but my rightwysnes shal endure everlastīg / & my helth shal abyde from age to age / be thou stered vp / & do vpō ỳ strength even the arme of the lorde / be stered vp as in tymes paste thorowte al ages. Art thou not euen he ỳ smytdown ỳ proud Rahab & woundedst the dragō of Egypte? Art thou not the very same ỳ dryedste vp ỳ gret depe sea? & madest the depe botome of it so playne

that

that thou gaueſt fre paſſage thorowe it
vnto the delyuerde men: ſo that thei ſet
at lybertye thorow ỳ lorde mought ret-
urne ⁊ come agene to Zió with ioye th-
ere to haue gladnes for a longe tyme:
that they moughte there haue ioye and
mirthe al ſorowe and heuynes ſet a par
te: And yet anſwerde the lorde / it is I
(Isaye) that conforte yow at all tymes
and who art thou then that wylt feare
and worſhipe a mortall man redy to fal
and witherawaye lyke graſſe: wylt th-
ou forgete the lorde which hath made ỳ
whych hath ſtretched abrode the heaue-
ns and hath layed the foundacions of ỳ
erthe: ffor thiscauſe thou oughteſt to fe-
are at al tymes the anger of hym diſple
ſed which is bente to deſtroye: but thow
wylt ſaye / where is his wrathe: it ha-
teth / it cometh ſwyftly to apere / he ſhal
not ons fal by ỳ waye whereby he maye
be hyndred to deſtroye nether ſhall his
ſuſtinance fayle hi. ℈ am ỳ lorde thi god
which now make playne ỳ ſea / ⁊ a non
I let it ſwel aboue meſure / ⁊ am called ỳ

lorde of powers/ I shal put my wordes into thy mouth/ & shal caste vp my hande before ye for thy defence & throw maiste plante heauens & set therthe/ & yt may be sayd to Zion. Thou art my people. Stertout of thy sleape / stertoute of thy slepe/ springe vp Ierusalem which haste dronke of ye lordes hande the cuppe of his indignacion/ which haste dronke & soukedoute even the very dregges & al his cuppe of slomber/ neth is there one emong al thy chylderen whom thou hast noureshed vp ye wil take the by ye hande to leade & sustayne ye. These two plages ar fallen vpon ye but who therfore is sorye for ye? & these also ar come vpon ye/ as pestelence/ honger/ & swerde/ but who is thy counforter? Thy chylderne fylled with the wrath of the lorde & indignacion of thy God lye troden vnder fote at thentering into every streat lyke a rayne deare taken/ hyr fete bounde togither with a corde: wherfor heare this one thinge (I praye ye) thou wretched dronken Ierusalez (although it be not with wyne)

yne) Thus sayth thy master the lorde
thy god/ ỹ auenger of his people. Behol
de I shal take frome thy hande ỹ cuppe
of slomber with ỹ dregges of ỹ cuppe of
my indignacion so ỹ thou drynkeste no-
more here after therof/ & I shal put it in
to ỹ handes of thē ỹ scourge ỹ/ which ha
ue sayed to thy soule/ lye downe ou ỹ gr-
ounde ỹ we mought go vpō your backes
ỹ you might be vnto vs as ỹ pauement
of ỹ streates to go vpon. Cap. liij.

ARyse/ Aryse vp Zion & do vpō
the thy strength/ do vpon ỹ thi
beutyful robes Ierusalem wh-
ich art ỹ cyte of ỹ holye god/ for
the vncircuncised & polluted shal nomo
re come into the: shake of ỹ duste frō the
Aryse Ierusalem & sit vp/ lose thy nec-
ke oute of ỹ bondes/ o captyue daughter
of Zion: for thus saith the Lorde/ ye are
solde frely/ wherfore ye shalbe redemed
also w̄out syluer/ for thus saith ỹ lorde
god/ somtyme my people went downe in
to Egipte ther to be straungers/ & ỹ As
syrios also dyd thē gret violence & wrōg

and that with oute eny cause/and nowe what profite ariseth therof vnto me(saith the lorde)that my people are thꝰ ledawaye with oute a cause:and their lordes and masters constrayned thē to krye oute & wayle/& yet is my name blaspheined cōtinually saith the lorde/wherfore to thentent ẏ my people might knowe my name/I my selfe shal speake yn these dayes saynge.Beholde/I my selfe am come:Oh how happye & fayer shal the fete be of ẏ messagers sente by the authorite of god to preache this peaceable delyueraunce/to tel vs these good tydinges/to preache vs the very sauinge helthe/saynge vnto Zio/thi god moughte raigne and lyue:when thi overseers lyft vp this voyce/they shal also with their voyce shewe yow hī with prayse/for they shal se clearly wt their eyes whē ẏ lorde shal cū agene to Zio/Thei shal saye/O desolated Ierusalē be thou glad and reioyse/for the lorde shal comforte his people & shal redeme Ierusalē/ ẏ lorde shal dovp his sleve & stretch forth his ba

his bare holy arme ī ỳ sight of al nacions
& al the coostes of therthe shalse ỳ sau-
iour sente frō our god/thei shal byd yow
go your wayes cleane/gete you oute frō
hense/& touche no polluted thinge/gofo-
rth frō emōge thē/& se ỳ ye be cleane ỳ ba
re ỳ vessels & iwels of ỳ lorde/but go not
forth as it we² to muster neth² w⁴ to gre
te haste as men ỳ fled/for the lorde shall
go befo² you/& ỳ god of Israel shal gat-
her your cōpany togither. Cap.liij

BEholde/my ſuāt shal brīge th-
is mater to passe wysely/ wher-
fore he shalbe exalted/ extolled
& set in right hyghe honour. for lykwy-
se as many shal woundre vpon hī to se
his face so deformed & hī selfe so shame-
fully entretede lyke noman/favourlesse
& beutelesse: evē so shal the² many gen-
tyls loke vp vnto hī w⁴ prayer/& kiges
shal holde their mouthes / for they vn-
to whō no mīcīō was made of hī/shal se
hī/& they which nev² harde of him/shal
moste vnd¹stāde & regarde hī. But who
is he ỳ beleueth our preachinge: or vnto

whō is ỳ arme of ỳ lorde shewed: he shal growe verely before ỳ lorde lyke a yonge grone/ & lyke a rote in a hotte grounde/ he shal haue nether beutye nor fauoure/ when we shal beholde him he shalbe out of shappe & fauour / so ỳ we shall not desyer hym/ he shalbe despysed & leste set bye of al men/ a man hauinge experience & fealinge bothe owr sorowes & sykenesses/ we shal (Isaye) repute hym so vyle & lothely ỳ we shal hyde our faces at him. When this (notwithstandinge yet) is evē he ỳ muste beare our sykenesses and sorowes. but we shal iuge hī to be thus castdowne & smyten with some plage of god/ ye when he is wounded even of our transgressions & thus smyten for our vngodlynes/ for ỳ punyshment for our correccion shalbe layed vpon hym & by his strypes & hurte we shalbe healed / Al we are strayed a waye lyke shepe / euery man folowinge his owne waye: but ỳ lorde layeth al our wykednesses vpon hī to pardone vs. Yt is he ỳ shal abyde ỳ anguyshe & be scourged/ād

yet

yet shal he not ons opene his mouth/he
shalbe led lyke a lambe to be offred vp/&
shalbe as styl as a shepe vnd² hyr clyp-
pers handes & shal not ons opene his li
ppes/he shalbe taken away & put to de-
the/his cause not examined aftyr true
iugement as a man frenlesse & kynles/
& yet who maye noumbyr his kynrede/
even then when he shalbe thought cle-
ne to be kut oute of this worlde: whiche
plage shal fal vpō hī for ỳ transgressiō
of his owne people: farthermore he shal
be thought to dye emōg ỳ vngodly & be
lyfted vp on ỳ crosse betwene theves/al-
thoughe he nev²dyd hurte nor yet eny
desaight founde in his wordes: but the
lorde had decreed hī to be thus brokē w-
ith infirmite/ỳ he offred for our synnes/
mought se his longe lyued posterite/ād
this decree of ỳ lorde shal prospere in his
hāde/w¹ ỳ perel of his owne lyfe he shal
synde ryches/& by this means my right
ꝓuāt shal iustifye many mē/for he hī sel
fe shal bea² away their sinnes/wh²fo²ꝑ
shal diuide to hī ỳ prope bothe of ỳ many

men & also of ỳ strõge violente/ because he shal let his lyfe to dethe & be reputed emonge the mysdoers/ which not withstandinge/ yet shal he take awaye ỳ synnes of many and make intercession for the transgressours. Chap.liiij.

REioyse therfore cuẽ frõ thy very hart with prayse thou bareyn which temeste not/ beglad singe/ & clappe thy handes for ioye thou whiche bareste no more chylderyn/ for ỳ diuorsed & forsakeyn woman shal haue mo chylderyn then ỳ maryed wyfe (saith ỳ lorde). Dilate the place of thy tentes and let the cortayns of thi tabernacles be stretched wyde: Se thou spare not to drawe forth at length thy meate lynes & steke thẽ down faste wt stakes/ for thou shalt be encresed wt chylderne on every syde/ thi seade shal haue possession emõg ỳ nacions/ & ihabit desolate cytes: fear not for thou shalt not be shamed/ be not astõned for thou shalt not be cõfũded/ thou shalt forget ỳ shamefacenes of thi yougth & ne vꝰ mor remẽbꝛ ỳ oppꝛobꝛy of thi wedewhed:

hed: for thi maker shalbe thy lorde & housbonde/ even he whose name is ye lorde of powers/ he that maketh holy Israel even ye god of al the erthe shalbe called thy kynsman & thy redemer for ye lorde shal cal ye as a diuorsed woman & as one sore troubled in mynde: he wil cal the to him as a yonge wyfe ye had broke promyse with hir housbonde saith thy god. I forsoke ye for a litel tyme but I called the to me agene with myche mercye/ I hyd my face fro ye for a lytel space whyles I was angrye/ but I will take ye into my armes agene with an euerlastige mercye saith ye lorde thy redemer/ for this thige shalbe to me as were ye wat'rs of Noe/ for lyke wyse as I swore neuermore to brige agene ye waters of Noe vpon ye erthe/ eue so haue I sworne to be not angrye with the agene/ neth' yet to chyde with ye/ for ye mountais shal soner forsake theyr places & the hylles shal soner fall downe/ then other my mercye shall forsake ye or the promyse of my peace shal fayle ye saith thy mercyful lorde. Be-

holde

holde my litel poore afflicte & forsake/ I shal make thy walles of precious carbōcles & shalt laye thy foundacions with Saphyrs: thy windows & gates shal I make of cleare Christal/ & al thy vttermoste buyldinges shal I sette with riche stones. And besydes all this/ al thy chylderne shalbe taught of the lorde & I shal endue thē with ryche peace. Thou shalt be buylded al of ritghtwysnes & boute of all daunger of violence wherof thou shalt not nede to feare/ no plage shal cōe a nyghe ỹ. Beholde/ a nothꝛ nacīō which were straūgꝛs to me shal come & dwel with the/ & the aleauntes shalbe ioyned with the/ lo it is I that make this smythe which first kyndleth ỹ colles with his blowynge & then makethe these peaceable weapēs accordīge to his kraft. Also it is I that create ỹ destroyer to subuerte & to destroye also but al ỹ weapens made agēst ỹ shal not prospere/ & euery tōge that shall aryse & speke agēst ỹ in iugemēt thou shalt ouercome ād condēne. Sithe shalē the he-

retage

retage of ỳ lordes ſ̃uãtes & this innocẽcye ãd favour ſhalbe geuen them of me ſaith the lorde. The.lv.Chap.

ye al therfor which ar a thirſte come to the waters. Alſo yowe that wante ſyluer go ãd bye ỳ ye mought eate/ go yower wayes & bye wyne & mylke with oute money ãd pryce: wherfore do yow laye oute yow̲r money for ỳ fode that fedeth not: & ſpende yow̲r labo̲r aboute ỳ thi̇ng that ſatiſfyeth yow not: And wherfore rath̲r lyſtẽ yow not vnto me that yow̲r ſoules mought eate of ỳ beſte & take theyr fill vpon the moſte fatteſte dylicates: Gyue eare to me & cõe to me/ take hede to me & yower ſoules ſhalbe refreſſhed: for I wyl ſmite handes withe yow into an euerlaſtinge conuenaunte to geue yowe theſe aſſuerd mercyes promyſed vnto Dauid. Beholde I ſhall geue hym to teſtifye of me to the people/ to be prynce and goyde vnto the Gentyles. Beholde thow ſhalt call an vnknowen nacion vnto the/ and the Gentyles (vnto whome thowe

were

were vnknowne) shal haste thē to ꝑ ād that euen for the lordes sake thy god ād the maker holye of Ysrael whiche hath set the in thy hyghe honow². Seke ye ꝑ lorde whyles he wolde be founde/cal vpon hym whyles he is nighe / let ꝑ vngodly forsake his owne wayes ⁊ euery wyked man his owne imaginaciōs and thoughtes ād returne to the lorde for he wyl haue mercye on him/ let him (Ysaye) turne vnto ow² god for he is rēdye ⁊ bente to forgeue/ for euen thus saith the lorde/power counselles ād thoughtes ar not lyke my counsels ⁊ thoughtes/⁊ power wayes ar not lyke my wayes / but as farre as the heauēs ar aboue the erthe even so farre excede my wayes pow² wayes/⁊ my thoughtes pow²s / for lyke as the rayne or snowe descendeth frō heauen ⁊ turneth not thither agene but moysteth the erthe ⁊ maketh it to budde ⁊ to bringe forth frute that it shulde geue corne to the sower ⁊ fode to eate/even so my worde which goithe out of my mouth shall not returne to me voyde but

shal do

shalbo what soeuer I wyll & shal prosper in those thinges for which I sente it/ for yow shal lyue in gladnes & shal leade yowr lyfe in peace. Mountayns and hylles shal leape ād singe for ioye withe yowe ād al the trees of the feldes shall clappe their handes/ for the bushe shall there ryse a fyrtre & for the thorne a pyne tre. Al this shall make for the glorye of the Lorde and shalbe a token ỳ it shal euermore abyde. The.lvj.Chap.

THus sayed ỳ lorde. Be ỳ ye obserue equyte & do rightwisnes/ for my sauīge helth hasteth hym to come vnto yowe & my ritghtwisnes spedeth him to be declared. Blessed is the man that shal do this thīge/ & the sonne of man ỳ maye receyue this thinge/ evē him I meane that kepethe ỳ Sabbat daye & defyelleth it not/ that is to saye that holdeth his handes & dothe no euel. Here let not the straungers which shall cleane to the Lorde saye on this maner. Ah lasse for sorowe the lorde seperatethe me frome his people. Nether let ỳ Geldes man

ded man saye/ lo I am a drye stocke: for thus hathe the lorde fyrste of al promysed the Geloed men/as lõge as they kepe my Sabbat dayes/ that is to saye haue these thinges in moste pryce to chose & to obserue thez which it pleaseth me to cõmaunde & wyl holde faste my conuenaunte/ I shal geue vnto thẽ in my house & withe yn my walles both a better parte & a better name then oother of my nowne sonnes or daughters. I shal geue thẽ (I tell yowe) siche a name that it shal neuer fayle: Secondaryly he promysethe to the chylderne of the straungers whiche desyer to be ioyned vnto the lorde/ that they shal serue hym and kysse the name of the lorde and that they shalbe his seruauntes/ that is to saye al those which take hede that they pollute not my name/ that is to saye holde faste my cõuenaunt. For these men shal I bringe vnto my holy hyll and shal cheare thẽ in my house of prayer/ their brẽte sacryfyces with their oth2 oblacios shalbe accepte vnto me vpon my alter: For my house

house shalbe an house of prayers to all nacions. For thꝰ sayde ỳ lorde god which gathereth to gither ỳ dispersed people of Ysrael: yet shall Y gather vnto thē siche as pertayne to their cōgregaciō/ enē al ỳ beastes of ỳ felde/ & al the wylde beastes of their wodes shal come to them to eate hym vp. Notwithstandinge yet/ al their bysshopes are blynde/ they ar al without knowledge/ ye they ar al dōme dogges & maye not barke/ they lye lōge sleapige & dreamige delightige in vayne & ydle plesures/ they ar dogges/ ye & ỳ the moste vnshamefaced never satisfyed. These herdemen vnderstāde nothinge/ but euery one of thē foloweth his owne counselles and thoughtes/ every one foloweth his owne couetuouse harte with al his might/ sayng thus/ come Y shall brige ỳ to ỳ wyne & let vs drike drōken/ & as largely shal we drike to morowe as to daye/ ye & more largely. But ī ỳ meane tyme the innocēte is iuged to dethe and noman consydereth it in his harte ỳ moste beste men ar conueyde out of the

waye

waye/and noman so loketh vpon this ꝑ he wyll saye/beholde the synfull maketh a waye ꝑ right wyse ꝑ he hymselfe might lyue at his plesure in reste/ꝑ he myght be suer in his bedde ād walke after his owne luste. The.lviij.Chap.

Come hither therfor ye childerne of wytches borne betwene ꝑ whoremonger & harlete/whom do ye thus scorne ād take power plesure of? Vppon whom do ye mowe with he power mouthes & bleare oute power tōges at? Ar not powe conceyued in adulterye ād euen ꝑ lyinge desayghtful yssue? takīg yowr lybidinouse plesure at the okes ād vnder euery braūde shadewed tre? destroynge chyldernein valeys ād vnder the rockes of stone? In highe places of stone buylded by ryuer sydes is thy porciō/wherfore ꝑ flowdes shalbe thy lot/for thou haste powerd forth thy lyquet sacrysfices vnto thē & haste ther offerd thy oblaciōs: shal ꝑ suffer these abominaciōs? In highe mountayns thou madest thy beddes & thether thou ascēdedst to offere thy

thy sacrifices behynde ẏ gates & postes
thou leftedst a remẽbrãce of ẏ when th-
ou madest naked thy selfe as wel to me
as to a nother. Thow wentst & madest
thy bedde wyder: when thou hewedstest
pluckedst certayne of ẏ goddis of ẏ genty
les vnto ẏ/thou wentest into ẏ beddes of
them where so euer thou syest thẽ. And
thou anoyntedst thy selfe w' swete oyn
temẽtes & wasshedst ẏ with dyuerse sw-
ete wat'rs & wentedst strayte vnto kĩgis
when thou sentedst thy messagers into
farre countres thorowe whiche thinge
thou fellest vnto hell. Thou laboured st
in ẏ multitude of thy nowne wayes/ãd
neuer thikedste it is sufficiẽt. Thou be-
leuedst to haue gotẽ ẏ thy lyuing thor-
owe thy nowne labour ãd policye so ẏ
thow shuldst neuer neded to haue kared
or to haue asked it of me: but whom ou-
ghtedst thou to dreade & fear aftyr that
thow haste broken promyse with me?
Thou regardedst not me/thow calledst
not me into thy mynde: Thinkest thou
ẏ I will holde my peace/ as I haue done

hitherto so ꝑ thow nedest not be a frayd of me: No Verely / but I shal rather disclose thy rightwisnes & thy workes and declare howe lytel they shal profite the Let thē delyuer ꝑ at thy nede with whō thou art confederd / but ꝑ wynde shal first take a waye al these thy helpers / ād Vanite shal plucke thē in sondre: but they ꝑ truste in me shal possesse ꝑ lande ād shal inherit my holy hyll / wherfore thꝰ saith he. Make waye & geue rome / take awaye al obstacles & stomblyng stockes in ꝑ waye which leadeth Vnto my people. For thꝰ speaketh he that dwelleth i ꝑ moste hygheste place for euer whose name is holye. I inhabit bothe ꝑ moste hygheste ād holyeste place I dwel also with the cōtrite & homble spirited to refresshe ꝑ myndes of men deiected / ād to heale ꝑ broken hartes. For I am not wrath nor chyde not alwayes but I blowe ouer a non my hatered / & yet do I breath in breathe: I am wrathe / I smyte / I abhorre & haue indignaciō at a man geuen alt to his owne lustes / ād especially when he

gothe

gothe fro my lawes ād folowethꝫ stu-
dyes/ counselles or thoughtes of his ow-
ne harte. But agene/ I beholde his wa-
yes/ & I heale hym/ I brige hym into ꝫ
waye agene/ I restore him vnto thē w-
hō he maye consorte/ & to them also wh-
ich deserde him/ I create frendlye con-
uersacion & louīge cōmunicatiō one wi-
th a nother. I make peace & suernes bo-
the with thē ꝫ dwel farre & with these ꝫ
dwel nighe saith ꝫ Lorde & healer of his
But the vngodly are lyke the wode sea
called Euripus which canne neuer reste
hyr waters contynually troubled with
slyme & stynkinge mudde/ ād euen so ha
ue the vngodly never rest nor peace sa-
ith my God.

The.lviii.Chap.

Thou therfore/ whosoeuer thow
arte/ beinge a verye trwe preа-
cher/ se ꝫ thou kryest with ope-
ne mouthe/ & beware thou ceassest not:
lyftvp thy voyce lyke a trompet/ ād tel
my people their synnes/ tel the house of
Iacob theyr offences. For they apere to
seke me besely by their disputaciōs ād

wold be ſene te knowe my wayes as folke ꝯ wolde be ſene to worke righte wiſnes & not to forſake the pleſures of their god They moue me queſtiõs weth² my iugemẽts ar iuſte in righte wy ſinakinge / & ar ful beſye to contende ād diſpute with god ſaynge: Wherfore do we faſte when thou lokeſte not vpon vs? we chaſten our ſelues & yet thou wiltnot knowe it Beholde (ſaith the lorde agene to them) when ye faſte / yet abyde yow² owne wyl ād luſtes ſtyl withe yowe / for yower faſte notwithſtandinge / yet do yow conſtrayne and vexe yow² detters / lo / yow faſte to thentẽte yow might applye yow² ſutes & ſtryffes ād to ſmyte or to entrete yow² condemned detters more cruelly / ye faſte not nowe a dayes to pleaſe god & ꝯ your voyce might be harde of him a boue. Thinke yow that I loue thys maner of faſtig / wherby men at preſcripte ād certayne dayes chaſtene their ſelues goinge with thei² heades writhen downe lyke an hoke / ſtrewed with aſſhes / & clothed with ſacke? wilt thow

ſaye

say ye this maner of faste and that vpon this or that apoynted daye is more accepte to ye lorde: but rather euen contrarye wyse: This maner of fastige do Ialowe & loue: forgeue thy detters wrapped in shrewd bargoyns vnlose their violente obligacions/set them at lybertye whom thou castedst in to prisone for dette and breke of frome them al maner of bondes & yokes. Duyde oute thy meate & drynke to ye hongrye & thyrstye/and the poore wayfaeringe straunger leade thou hoe into thy house/when thou seeste ye naked clothe hym & turne not thy face frō thy nowne flesshe. Then shal thy light breke forthe as fresshe as ye morninge/& thy helthe shal spryng forth right sone. Then shal these dedes be clearer testimones of thy rightwysnes & ye glorious maiestye of ye lorde shal embrase the Then shalt thou cal vpon him/& ye lorde shal hear ye/thou shalt krye/& he shal answere/lo/here at thy hande. If thou nowe putteste of thy burdes/& holdest thy fingers/& ceasseste to speake vngo-

dly if thou offereſt thy ſelfe to ẏ hȝgrye
& refreſſheſt ẏ poo² afflicte ſoul: then ſh-
alt thy lighte ſprȝge forth in derkeneſe/ &
thy derkenes ſhalbe lyke ẏ mydday/ ye
ẏ lorde ſhal directe ẏ alwayes/ he ſhall
ſatiſfye ẏ deſyers of thy mynde & confir-
me ẏ in goodnes. Alſo thou ſhalt be lyk
a freſhe watred garden/ and as ẏ ryuers
whoſe Vaynes neuer ceaſſe runnīge. Pl-
aces of longe tyme not ĩhabited thou ſh-
alt occuppye & dwel vpō and ſhalt ſtervp
their foundaciōs for ẏ generaciōs to cum
And then ſhalt thou be called ẏ repaye-
rer of brokē places & ẏ mend² of ẏ waye
of ẏ Sabbat daye. If thou refrayneſt t-
hy fote frō ẏ Sabbat daye/ ẏ is to ſaye if
thou doiſte not thy nowne pleſure & wyl
in my holye daye/ then ſhalt thou be cal-
led vnto ẏ ioyful holye & glorioufe reſte
of ẏ lorde/ If thou honourſt him (I ſaye)
ſo ẏ thou nethe² doiſt thy nowne wayes
nor ſekeſt thy nowne wyl/ nor ſpeakeſt
thy nowne wordes: then ſhalt thou del-
ight ī ẏ lorde which ſhal karye ẏ vp ab-
oue ẏ higheſt places of therthe ād ſhal

noureſſhe

noureſſhe ẏ Vpĩ ẏ herytage of thy fath' Jacob: for ſo haue ẏ lorde promyſed with his owne mouthe. The.lix. Chap

Beholde/ẏ lordes hande is not ſo cutof ẏ he may nomo' ſaue: neth' his eares ſo dulled ẏ he may not heare: but it is you' iniq̃tes ẏ make this grete diuiſiõ betwene you & your god/ãd your ſynnes make hym to hyde his face frõ you to thẽtẽt he wolde not hea'. ffor your hãdes ar polluted w' bloude & you' fyngers embrwed w' ſynne/ your lyppes ſpeke lyes/ & your tõge paĩteth miſchefe Nomã calleth ẏ right wiſmes for his aduocate in the lawe/ nomã iugeth faithfully but euery man leaneth to Vanyte and lyes/ ſtudieth phãtaſyes/ cõceyueth laborious buſynes & brigeth forth myſchefe/ they ſit hatchĩge ẏ kocatryces egges weauige ẏ ſpyd's webbe/ & he ẏ eateth of theyr egges ſhal dye/ but if he trede thẽ Vnd' his fete ẏ ꝑpẽt ſhal yet brekeforth/ of thei' webbe thei' is made no clothe/ ſo ẏ w' thei' owne workes they maye not kou' thẽſelf for they ar myſcheuous evẽ

wo2kis of robery & stelth shalt thou fy-
nde ī their hādes / their fete runne to do
mischef / & swyftely they haste thē to sh-
rde ī nocēt bloude / their studyen thoug-
htis ar abhoīnable: destrucciō & deth dw-
awe they w^t thē where soeu^r they becō
but ỳ waye of peace they knowe not / th-
e^r is no eqte ī their proceſſe / they haue so
depraued their pathes ỳ euery mā ỳ pas-
seth thorou thē shal knowe no peace / w-
herfo^r ful farre is eqte exyled frō vs ād
rightwisnes wil not cōe nighe vs: we lo
ked & taryed for lighte / & lo what derk-
enes is the^r: we waited for ỳ morninge /
but lo we walke ī ỳ derke mydde nighte
we go gropīg by ỳ walles lyke blīde mē
we grope as thoughe ow^r eyes we^r pu-
toute / we stōble at none dayes as thou-
ghe we wādred ī ỳ derke morninge lyke
olde mē halfe dede stōblīge at thei^r gra-
ues: we grone lyke beares & morne cōti-
nually lyke douves: we loke for eqte but
she appereth no whe^r / we tarye for helt-
he but it is very farre frō vs / & that be-
cause ow^r wikednes is so encreſed before ỳ

and

& ỳ we are so synful/for our transgressi=
ons we denye not/& our synnes we. kn=
owledge/that is to saye we are synners
we ar falsse lyers agenst ỳ lorde/we ha=
ue forsaken our god/and turned our bac
kes to hym/we haue blasphemed hym/
& folowed strange goddes/we haue con=
ceyued euelin our hartes & occuppyed our
myndes aboute falsse wordes & deades.
Wherfore equite hath forsaken vs and
right wisnes standeth al a farre moorn=
ynge/for trwthe is fallen downe yn the
streates & equyte ys locked vp/ ye tru=
the is cruelly handled/& he ỳ forsaketh
euel is torne in peses/these thinges wh=
en the lorde saw/he was not cõtent ỳth=
ere was no equite/& he saw ỳ ther was
non ỳ wolde make intercessiõ & it beru=
wed hym/& he turned hi selfe vnto his
owne powet/& cleued to his righ twisn=
es/& a non he dyd vpon him selfe right=
wysnes as a cote of mayle & put helthe
vpõ his hed in stede of an helmet/he dyd
vpon hi vengeaunce for his vesture ãd
kouerd hym selfe with indignacion lyk

as w=

as with a cloke/& ther was siche hatrede as is wont to be betwene two enimes reuenging ether other/this armed he hi selfe to rewarde ẏ cruel tyraunts/wher fore they shal feare ẏ name of ẏ lorde frō ẏ weste & his maiestye frō ẏ easte/for he shal cū lyke a Violent floude which the lorde hath steredvp with a wynde: but Vnto Zion & thē which beinge of ẏ seade of Jacob repente thē selfe & turne frō their wikednes he shal cū a redemʳ saith ẏ lorde. ffor J me selfe saith ẏ lorde shal make this conuenaunte & promyse with thē ẏ is to saye. My spirite wᵗ whō J shal instructe ẏ/& my wordis which J shal put into thy mouthe shall not sal frō thy mouth nethʳ frō the mouthes of thi childerne/ nor frō ẏ mouth of their childers childerne here after into everlasting saith the lorde.

The.lxi.Chap

ARyse therfore & haste ẏ for thy lighte is come/ & ẏ maiestye of ẏ lorde shal shyne Vpon ẏ/beholde/for whiles the derke cloudes kovʳ therthe & ẏ people/ ẏ lorde shal shy-

shyne ouer the & his glorious maiestye shal apere with the. Then shall the gentils come forth vnto thy lightr/ād the kynges shal walke vnto the brightnes ẏ̄ springeth forth with the: lyfte vp thy eyes roundaboute the & beholde/al these ar gath̄de togith̄ & come to the / evē frō farre countres/ sonnes shal come to ẏ̄ & daughters shal flee vnto the on every syde/ then shalt thou perceyue & be in prosperite/ thy harte shal reioyse & be opened wyde/ even when the grete multitude of the sea shal be conuerted vnto ẏ̄/ ẏ̄ is when the infinite noumber of the gētyls shal come vnto the/ aboundance of camels shall cover the/ Dromedares of Madian & Epha shal cloye ẏ̄/ al ẏ̄ Sabens shal come bringinge golde & incense geuinge prayse to the lorde/ al the wylde beastes of Cedar shal come togith̄ to the/ ẏ̄ wethers of Nebaioth shal do ẏ̄ seruice/ thei shal be offerde at ẏ̄ altar which I haue chosen & at ẏ̄ house of my maiestye whiche I haue magnified/ lo who ar these ẏ̄ come fleīg like cloudis & doves

to th-

to their wyndous: also ẏ eylands shal-
be gatherd to me / the shippes of the sea
shal come togither to karye their child-
erne to the from farre countres with th-
eir golde & syluer to ẏ honour of ẏ lorde
thy god ẏ maketh holye Israel & magni
fyethe ẏ / Also straunge chylderne shal
buylde thy walles ād their kinges shal
ministre to the / for when I was angrye
I smyt ẏ / & when it pleaseth me I wyll
haue mercy on ẏ. Thy gates shal stand
open daye & night / they shal neuer be sh-
yt ẏ ẏ multitude of ẏ gentyls myght cō
to the & their kinges be brought yn / for
bothe ẏ gētils & ẏ people or kingdoms ẏ
wyl not serue the / shal pereisshe & be sm-
yten downe with swerde / euen ẏ ryches
of Libani shal be brought vnto ẏ as hyr
Cypresse trees / pyne trees / & Cedres al
togither a lyke shal garneshe the place
of my sanctuarye / for I shal make ẏ pl-
ace of my fete right honourable / & they
ẏ sometyme scourged ẏ shal cū nowe ho-
mbly & lowely to ẏ / & they ẏ spake euell
vpon the shal fal downe at thi fete & cal
the the cy-

the the eyte of ỳ lorde even ỳ holye Iiz of Israel Farthermore where as thow wast forsaken & so odyouse ỳ noman wolde go thorowe ỳ / nowe shal I make ỳ clear & goodlye for ev² / & righe glad thorout al ages. Thou shalt souke ỳ mylke of the gentyls & be noureſſhed at the brestes of kynges / ād knowe ỳ I am the lorde / thy sauioure & ỳ stronge avenger of Israel / for thy brasse I shal geue the golde / & for yerne syluer / for wode brasse & for stone yerne / I shal geue ỳ peace to be thi rulers & rightwysnes shalbe thy lawiers. The² shalneth² roberye nor eytorsion be hardof eny more in thy costes / nether destruccion nor losse with in thi region / thi walles shalbe called helthe / & thi gates named prayse / The sonne shal no more be thy seruante to ministre to the lyghte be daye nether ỳ mone be nighte / but ỳ lorde shal be thi continual lighte & thi god shalbe thi clearnes / thi sonne shal nomore go downe nor thi mone eny more be hyd / for ỳ lorde shalbe thy perpetual lighte / & thy moorninge

dayes

dayes shal haue an ende ād be matched with gladnes/al thi people shalbe innocent & iuste & possesse ẏ lande for ev'/thei shalbe ẏ flow' of my plantiges & my nowne handye worke in whom I wyl glorye/ẏ leste shal encrese into a thousande & ẏ laste shal growe into a right stronge nacion/I the lorde shal spede this thinge in hyr tyme. The.lxi.Chap.

The spirit of the lorde god is with me/for ẏ lorde hath anoīted me & hath sente me to preache to ẏ meke afflicte in harte/to bidevp & to heale the woundes of ẏ broken in harte/to shewe forth delyueraunce to thez ẏ ar in captiuite/to opene ẏ prisone to thē ẏ arī bondes/to publesshe ẏ tyme of grace & remission apointed of ẏ lorde & ẏ tyme wherein our god wylbe auenged of his aduersares: to counforte al ẏ moorne/to geue thez ẏ sorowe in Zīō fayernes for asshes glad ointement for their sorowing/ẏ ioyful garment of thankis geuīge for their heuye mynde/ẏ they might be called excellent in righteousnes/ād a sudde newe

sprou-

sprongē oute to magnifye ỹ lorde/ ỹ they mought restore places desolate/ occuppye olde forlatē houses/ & buylde agene destroyed cytes & wylde groundes of lōge tyme paste ỹ ỹ aliauntes mought stāde & feade your flockis & straungers be your tylmen & vyneplanters/ & ỹ you might be called ỹ prestes of ỹ lorde/ & ỹ men mought cal yow ỹ ministers of our god/ ỹ you mought eate the substāce of the gētils & take your plesurs of their aboundaunce for your grete confusion & ignomynye/ thei shal reioyse to haue lyke pte with you/ to deuyde the riche hereditage in their lande/ ỹ thei myght haue gladnes for a longe teason: for ỹ am ỹ lorde ỹ loueth equite & hate roberye/ ye although a man wolde brene it & offere it vp to me/ also ỹ shal make ỹ their worckis shalbe done of trw faith/ & ỹ shal smite a ppetual bargē wt thē/ & their yssue shalbe knowne of the gētils/ & their posterite in the myddis of ỹ people/ all ỹ se thē shal know ỹ thei ar ỹ blessed sede of ỹ lorde: wherfor ỹ ioy excedingly i ỹ lorde

my soule

soule leapeth for ioye in my God/for he clothe me with the garmentes of the sa uinge helth & shal kouer me with ỳ mā tel of innocencye: I shalbe lyke a bryde grome comely arayede & lyke ỳ bride rych ely apparelde in hyr ornamentes/for lyke as the the bringeth forth hir settes & ỳ gardē hir seades: even so shal ỳ lor de god make rightwysnes & godly wor shipe springforth before al nacions.

The.lxij. Chapiter

Wherfor/for Zions sake I shal not reste/& for Ierusalems plesure I shal not reasse vntil hir rightwisnes be comforth & shewed lyke ỳ shyning lighte & hir sauinge helthe brenneth like a laumpe. For ỳ gentyls shal se thy rightwysnes & al kinges shal behol de thy glorye/and shal call ỳ be a newe name which ỳ mouthe of ỳ lorde shal de clare/& thou shalt be lyke a beutiful crowne in ỳ hande of ỳ lorde/& as a kyng es dyademe yn ỳ hande of thi god: thou shalt nomore be called ỳ forsaken/neth shal thy lande be called enymore ỳ deso-

lated

lated/but thou shalt be called Hephziba that is to saye my beste beloued/and thy lande shalbe called Beula that is to saye my wedded wyfe. For the lorde is am-bred on the/and thy lande shalbe ma-ryed to hym thy very housbonde/(as ỹ yongman marieth to him a mayden/) so shal thy chylderne be maryed vnto the lorde/& as ỹ brydegrome is ioyouse ouer the bryde even so shal thy god be ioyouse vpon the. Vpon thy walles O Jerusalez/shal I set watchemen which shal not ceasse daye nor nighte preachinge the lorde. Farthermore/euen yow ỹ are of the comen people shal not ceasse in no-man̄ wyse vntyl Jerusalē be repayerde & tyl she be made the moste prayse worthye in al the erthe. The lorde hath swo-rne by his righthande & by the strength of his arme that he wyl no more geue thy whete ito meate for thy enymes/ne th̄ thy swete wyne for the which thou haste sore swette into drinke for straunge chylderne: but they ỹ gathē it shal eate it also/& geue thankes to the lorde: and

they yͤ gath² it togith² shal duke it also
in yͤ porches of my sanctuarye. Stande
abacke & get ye a syde which stãde i yͤ ga
tes/geue rome o people prepare yͤ waye/
& take awaye al stõblige stones/& set vp
a signe for yͤ people: for behold the lorde
telleth forth these good tydinges vnto yͤ
vttermoste partes of the erthe. Saye ye
daughters vnto Zion: behold thy Sa-
uiour is come. Behold he hath brought
with hym his riches / and his noble
actes go before hym & they yͤ shalbe red-
emed of the Lorde shalbe called the hol-
ye people/ and euen thow shalt be called
the gretely haunted populose cyte ād th-
ou shalt nomore be called the forsaken.

The.lxiij.Chap.

Whey shal it be sayd: who is this
yͤ cometh frō Edom/his clothes
thus dyed with yͤ red of Bozra:
who is this yͤ goth so myghtely/so cõely
in his cote armoure: I am he(I tel you)
that warnethe & speaketh rightwysnes
& am ryche to saue. wherfor² they ar thy
garments so red and thy clothes so we-

tte as

tte as thoughe thou haddest troden in ẏ wyne presse? The wyne presse (I tel yow) haue I troden alalone / and of all the people was there not one with me: I trode / I trode downe my enymes in my feruẽt wrathe so ẏ they haue thẏ sprinkled my clothes with their bloude & haue thus spotted al my garmentes. For ẏ daye of vengeaunce which I had conceyued in my harte and ẏ yeare wheryn I wold redeme is cõe. I loked rounde about / but there was not one helper / I was destitute al hope / but thẽ was not one that wolde sustayne me: and then cleued I to my nowne arme and feruoure which helpte me / and then I trode downe the people in my wrathe and bathed them so in my furye that theyr bloude ranne downe vpon the erthe: The mercyes of ẏ lorde I shal remenbre & geue hym thãkes for all thinges which he hath geue vs / ẏ is to saye for the inumerable goodnes done to the house of Ysrael / whiche of his mercye and goodnes hath geuẽ it thẽ / for he said / verely these men

shalbe my people/and these shalbe ỳ chylderne which shal not go out of kynde For he was their Sauiour/ and brought it so passe that in al their tribulacion he wolde not suffer them to be scourged/ but wolde delyuer thē by his angel whō he sente thez. And because he loued and pytyed thez/he redemed/he defended and bore thē vp frome the beginnige of ỳ tyme: but although they so rebelled & chased his holy mynde that he wolde be turned into their enemye & fight agēst thē yet he remembred the tyme paste/he remembred euen Moses & his people how that he led thē oute frome the sea lyke as the shepherde leadeth his flocke/ and how he gaue thē his holy goste/he remembred howe he led Moses by his gloryouse arme/ takinge him by the right hāde & diuidige the waters before thē to get him selfe a name for euer/he remembred how he led thē thorow the depthe & thorow the deste lyke as by an euen and playne waye/that theiſstombled not/for the spirit of the lorde directed them lyke the

ke the beastes yͭ goin the felde. So ledd-
est thou thy people O god / to gete the a
glorious name. Lokest forth therfor frō
heauen & frō the holy habitacion of thy
maiestye & beholde / howe is it thus cū
to passe / that thy zele / thy strēgthe / thy
plentuous intere petye ād soste mercye
ar so hardened agenste me? Thow arte
owr father. Abraham knoweth not Vs
nethᵉ Ysrael knoweth Vs: but it is thou
lorde that art owr father ād redemᵖ / thy
name is of euer. Wherfore (lorde) haste
thou led Vs frō thy wayes? haste thou
hardened owr hartes yͭ we shulde not fe
are the? brīge Vs agene into thy fauouᵖ
for thy promyses sakes made to thy se-
ruants which ar of the trybs of thy he-
retage. Yt was not longe that thy holy
people enioyed thy sanctuarie / for our e-
nymes destroyed and spoylde it / and as
for Vs we haue bene thy people euen frō
the begīnīge of yͭ worlde / but as for thē
they knewe the not for their god / nethᵉ
were thy called after thy name.

The.lxiiij. Chapi.

I Wolde thow woldest cleve in=
ndre heauē and come downe th=
at the hylles mought melte aw=
aye at thy presens even as agenst any h=
otte fyer ād that the Violent tyrātsm=
ought be set a fyer as is water inflam=
medde with fyer: that thy name moug=
ht be knowne Vnto thy enymes / ād th=
ese haithen mought tremble at thy pr=
esens. Descende (Isaye) with thy wou=
ndrefull & Vnwonte workes Vnlokedfo=
re that these hilles mought consume in
thy syghte: ffor from al tymes paste th=
ere was noman that wolde heare or ta=
ke hede / nether beholde with his eyes
these thinges which thou haste done for
men waytinge for the: but thow a lone
(O god) thou helpest hym that boldely
foloweth rightwysnes / ād socourste th=
em that depende on the to go in thy wa=
yes. But lo / thow arte nowe angrye
because we are synners and continue stil
in ower synnes and there is not one sal=
fe / for we are all lyke an Vnclene thinge
and all ower righteousnesses are lyke cl=

othes

othes polluted withe menstrwe / all we
fall lyke leaves / for ower iniquites take
Vs awaye lyke ỳ wynde / there is nō th=
at wil cal vpon thy name or endeuer h=
ym selfe to holde the / wherfore thou hy=
dest thy face frome Vs and scourgest Vs
for ower wykednes. Nowe therfore w=
hen it is so that thow art ower father /
and we ar but claye: thou arte vnto Vs
as a potter and all we ar the worke of
thy hande. Be not so sore angrye (Lorde
I beseche the) nether remember owr in=
iquites alwayes / but rathᵉ (I praye the)
consyder al Vs to be thy people. Beholde
de / the cytes of thy holy lande are turn=
ed into a wyldernes. Zion is forsaken / ye
and even Ierusalem is a deserte / owᵉ ho
ly temple which was ower beutyful fᵉ=
ower wherein owr fathers prayse thᵉ
is brent vp / and all ower plesaunte pla=
ces are turned into wyldernesses. Wylt
thou not (Lorde) after all these thinges
be entreted and bowed with prayer / wi=
lt thou be styl & scourge Vs so grevous=
lye?

The.lxv. Chap.

Mey shal seke me whiche now se-
ke me not / they shall fynde me ẏ
nowe seke me not / Vnto whome
I shal saye anon / lo / lo / I am̃ here at yo
w² hãde / thus shal it be sayde vpon th-
ese gentyles which yet cal not on my na
me: for I haue stretched forthe my hand-
es al this tyme paste vnto a nacion that
beleued not whiche goithe not the right
waye ẏ is to saye lyueth not after my
mynde and plesures / which also neu² ce-
asseth to exasperat & to anger me euẽ to
my face offeringe their offeringes in gr-
oves & wodes & brẽnige their incense v-
põ alters made of stone / they sit prayige
at tombes & shrynes / sleapige al ẏ nigh
in chyrches ful of images / they eate ho-
ggres flesshe & vncleane potage is in their
dishes: they saye / if thou cõest nighe thẽ
touch me not lest I make ẏ vnclene / th-
ese mẽ shal smoke at my wrathe & be set
a fy² to brene for eu². Beholde / these thi-
ges ar decreed in my presens ẏ I shulde
not forgete thẽ but geue you your rewar
de wh²fo² I shal laye yo² wykednes & ẏ

wike

wikednes also of your fathers & your owne
bosoms (sayth ye lorde) which brēte their
sacrifices vpō mūtaīs & blasphemed me
in ye hilles: wherfor I shal meate oute the-
ir inicties agē & turne thē into their owne
bosoms. thus saith ye lorde/as mē wil say
to hī yt happeneth on an holy vyne: pluk
no grapis of thīs/for it is holy: evē so sh-
al I do for my ꝑuāts sakes because I wo-
olde not destroye thē al: but I shal brīg
forth a sede out of Jacob & thin heretour
of my hyl oute of Juda/ ye is to saye my
chosen shal possesse it & my ministers sh-
al dwel ther: sa rone shalbe fylled w' flo-
ckis & heardes/& ye vale of Achor shalbe
layers for herdes of my people yt seke me
but you haue betrayed ye lorde & forgotē
my holy hyl/you garnesshed an alt' for
ye goddes of Fortune/& consecrated your
offerīg to ye god of tresu'/ I shal therfor
kepe you ī sto' as tresu' for ye swerde/ yt
you mought al be smitdown w' it becau
se yt whē I called you/ye wolde not ans-
wer/& whē I spake/ye wolde not hear/
but ye dyd evel ī my sight & chosed those
thing-

thigis which ȝ hated. Wh² for thy speketh ẏ lorde. Lo my ꝑuãts shal eat/ whey ye shalbe ful hȝgrye. beholde my ꝑuãts shal drink/ whẽ ye shalbe ful thirsty: beholde my ꝑuãts shalbe glad whẽ ye shal be ashamed. Lo/ my ꝑuãts shal reioyse ⁊ singe evẽ for ẏ veryhelth of their hartis but you shal krye oute for ẏ very sorow of your hartes ⁊ for anguysh of mynde: ye shal houle as houdis/ your name shal not be sworn by emõg my chosey: for ẏ lorde shal slaye you/ ⁊ cal his ꝑuãts by a noth² name. She ẏ shalbe prayse in ẏ erthe let hĩ be prayse in ẏ true god/ ⁊ he ẏ shal swer in ẏ erthe let hĩ swer by ẏ true lord for olde enymytes shalbe forgotẽ ⁊ takẽ away (saith he) out of my sight/ for lo/ ȝ shal make newe heauẽs ⁊ a newe erthe ⁊ their shalbe no mẽtion of ẏ olde/ neth² shal thei enymo² ascẽde to mẽnis hartis but these mẽ shal reioyse ⁊ renioye these ẏ ȝ shal make for ev²/ for lo/ ȝ shal make ꝟusalez right glad even frõ hyr very harte/ whose people shalbe ioyful w¹ wh ȝ my selfe shalbe glad/ ⁊ merye with my people

people/there shal not be harde in hir
eny wepinge or kryinge/neth^r shal there
be after this eth^r infant or olde mn ẏ ha
ue not their ful dayes/but ẏ yõge mã at
an C.years shal dye/& ẏ transgressour
of an C.years shalbe dãned/they shall
buyide houses & ihabit thẽ/thei shal pl=
ãte vynes & eate of their frutes/thei sh=
al not edifie for a noth^r to dwelin it/ne=
th^r plante for a noth^r to eate it/but ẏ ly
fe of my people & ẏ workes of their hãds
shalbe as fresshe as ẏ tre of lyfe/my cho
sen shal se many ẏears & shal not labour
in vayne nor bring forth their frute w^t tr
ouble/for thei ar ẏ blessed sead of ẏ lorde
& their yssue shal abyde w^t thẽ/& ẏ tyme
shal cũ ẏ I wil answer thẽ before thei cal
on me. I wil hear thẽ whyle thei ar yet
but in cõceyuing their peticiõ: ẏ wolfe &
ẏ lãbe shal fede togith^r/ẏ lyõ shal eate
haye w^t ẏ oxe/but ẏ erthe shalbe meate
for ẏ spẽt/ther shalbe nomo^r trouble nor
plage in al my holy hil saith ẏ lorde.c.66
Thus saith ẏ lorde/heauen is my se=
ate & ẏ erthe is my fote stole/where
then

then shal this house stōde which ye wil
buylde me: & whe' is this place wherin
I shal rest: whē my hādis made al these
thingis & thei ar tekened emonge ỳ thin-
gis which ar made saithe ỳ lorde: but to
whō shal I loke: euē to ỳ hōble in spirit
which trēbleth at my speach / for he ỳ sl.
ayeth an oxe slayeth a mā / & he ỳ slaye-
th a shepe hāgeth a dogge / he ỳ offereth
to me anvtwarde offerig pleaseth me as
wel as to offer me swynes bloude / he ỳ
rēse me doth evē a lyke thig as to pray
fe3bleſſe an idole / but these mē haue cho
sen these thigis & their myndes haue de
lighted i these wayes & abhominaciōs /
wh'for I shal euē lykwise chose oute th-
eir skornere / & those thigis ỳ thei feared
I shal brīge on their neckis because ỳ w-
hē I calked / noma wolde answ': & whē I
spake noma wolde hear: but they dyd e-
uel i my presens / & chosed those thinges
which I reproue. Hear ỳ worde of ỳ lord
ye ỳ trēble & fear at his speache / your br
oth'n which hate & abhorre you because
ye cal on my name saye / let ỳ lorde ma-

gnifye

gnifye hi selfe ẏ we mought se your gladnes/but sicke mē shal be cōfūded/ye/ reāt now begineth ẏ voyce of ẏ lorde (asco cernig ẏ destrucciō of ẏ cytee & tēple takig vēgeāce & rewarding his enemes) to be harde like ẏ lamētatiō of a womā grete w^t chylde before hir pāges & labours cū whē she is brigīgforth a mā childe who hath harde sicke thīgis: or who huth sene sicke thīgis: do ẏ erthe brīg forth al on a day: or ar al folke borne at once as Zio cōceyueth & brīgeth forth hir children: do Y destroye or do Y not rath^t begette: do Y not begette: & do Y not make barē saith god: beglad w^t Ierusalē & singe w^t hir for ioye al hir louers/reioyse w^t hyr euen fro your hartes al hir moorners: for ye shal souke & be satisfyed at hir teatis of cōsolaciō/ye shal souke & be vpleneshed with hir glorious plētuousnes/for thꝰ spake ẏ lorde/Lo Y shal lede forth peace to hyr lyke a floude/& ẏ pow^r of ẏ gētils shal Y lede forth lyke a gret rysing wat^r: ye shal souke th^r for & be borne in hir bosome/& dāsed vpō hir knees/for Y shal cōfort you

& euen

& euē in Jerusalē shal you receyue cōsol-
acīō as of a moth² cōforting hyr sonne: &
whē ye se this/your hartis shal ioye ād
your bones shal flourēshe lyke a grene
plāt/ & ỳ lordes ꝑuāt shal prayse his po
w²/ & his enymes shal he threaten: For
lo/ ỳ lorde shal cū in fyer/ & his charietes
lyke a whirlewinde w^t grete fury/ to a-
vēge in his wrath/ he shal cū in ỳ flame
of fyer/ for w^t fyer & w^t his swerde shall
he iuge eu²y flesshe: & his welbeloued sl-
ayne for his sake shalbe ẽcreased: but th-
ey ỳ vowed to make theyr selfe cleane in
grouēs/ & thei ỳ eat opēly emōge thē sel
fe hoggis flesshe/ myse/ & sich orh² abho-
minable vnclennes shalbe takē awaye
altogith² saith ỳ lorde: for I shal cū to g-
ath² togith² bothe ev²y naciō & tōge th-
eir studyes & workis: & thei shal cū & se
my maiestye. Also I shal geue thē a to-
khē & sende some of my chosen to ỳ gētyls
vnto ỳ Eyslicks/ Lybes/ & Lydees which
ar noble archers: I shal sende to Italye
& Grece & to ỳ fardest eylāds wch yet h-
eerd not my preaching nor saw my glory
& thei

& they shal preach my glorye emõge the gẽtils/bringing al your brothʳn frõ ỳ multitude of ỳ gẽtils to be an oblaciõ to ỳ lorde/thei shal brige thẽ on horse/in wages & chariets/on mules & i cartes to Jerusalẽ my holy hyll saith ỳ lorde no nothʳ wyse thẽ ỳ chyldern of Israel weʳ wont to bring their oblaciõs into ỳ house of ỳ lorde in clene vessels/& out of thẽ shal I take some preestes & leuytes saith ỳ lorde:for as this newe heauẽ & erth wᶜʰ I shal make shal abyde in my presens saith ỳ lorde:even so shal your seade & your name abyde also/& thʳ shalbe ꝑpetual festes of ỳ newe mones & ꝑpetual sabbath days/& euery flesh shal cũ to worshipe befoʳ me saith ỳ lord:& thei shal go forth to beholde ỳ kariõs of ỳ synners agenst me/for ỳ worme of thẽ shal nevʳ dye/& their fyer shal nevʳ be quẽched/& thei sh albe lothed of every flesh.

The ende of ỳ prophecye of Isaye

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